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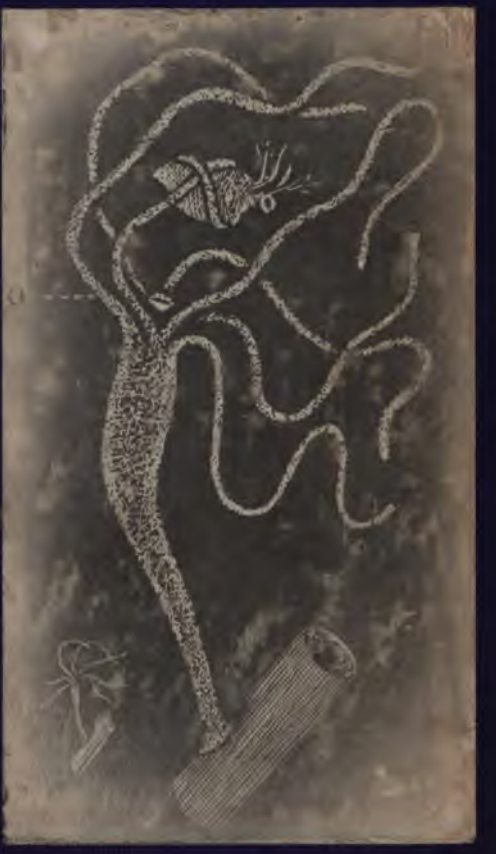
VE OUTPUTS

RELATIVE TO THE INHALING POWER OF THE CORONAL REGIONS OF THE BRAIN



BY

MRS. AUGUSTE FRANCKE HERMANN MASON

(MRS. EVELEEN LAURA MASON)

1908

Presented To Dr. Samuel Binion
By The Author
Mrs. Ercell L. Wilson.
Sept. 3rd, 1907.

"In the Sixth Heaven Dante finds the souls of those who administer justice so disposed as to form the figure of an eagle."

TWELVE OUTPUTS

SELECTED FROM AMONG

LECTURES AND ARTICLES

PUT OUT FROM 1879 TO SUMMER TIDE OF 1907

BY

MRS. AUGUSTE FRANCKE HERMANN MASON

(MRS. EVELEEN LAURA MASON)

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1908

PREFACE TO LITTLE BOOKLET OF 1907.

In this collection of upgathered-matters, I will *close* the volume with the insertion of an Open Letter which appeared in 1879 (28 years ago) in "The Alpha"—the organ of the Moral-Education Society of Washington, D.C., edited by Dr. Caroline B. Winslow, in the interest of the *Science* of substantiating a divinely-human parentity with consequent Health-filled-Homes and Nations.

The motto of that Organization and publication was, "The Divine Right of every child to be well born."

And I will *open* this volume by inserting two essays, on "*The* Mystery" and "Hitherto and Beyond":—which were read at two public gatherings of that Organization, and published by it, afterward, in 1881.

Indeed the matters, then taken up in this little Booklet, (as also, everything else in the *Universe*) deal with the Upsteppings and the struggling-up-climb of each individuated-*Atom* of the Breath of The Infinite Spirit-of Life-Eternal: as each Individuated atom, battles on, in the Swirl of Self-Management, doing "the best it can," with the bit of the Breath-of-God-Life, which Creative Power divided out to it. A Swirl-of-Self-management, carried on midst the twirl of the "pull and the push" of the All-Pervasive, Centripetal and Centifugal Forces of the Heaving-indraw and outpour of the pulsing-Life-of *The Dual-Entity*, in whose Image, All-that-has-Breath, is made, and lives and moves and has Being.

The fact that, from childhood, the maker of this (and other booklets and books) *basked* in the light and glory of the Home-Knowledge, that there never *was* a *time* when this sumptuous-Life was not,— nor ever a *place* where that Life was not,—very probably so infilled her, that there was no room for any uncomfortable sense of a lack of general popular "religious" acquiescence in what always had seemed to her, the glorious old, commonsense facts of Life's Great Case!

However all that may be, this booklet shall be opened by

the insertion of an article published by the Moral Education Society at our Nation's Capitol, in 1881: and closed (as was said) by a hastily written, crude output, published, in the same city, some years before. Next follows a paper, recently put-out, analytical of a bright article, which very recently appeared in "The Boston Evening Transcript," on "Boston Catholic Schools" of this epoch.

For as in childhood, early girlhood and early prime, a guardsman like alertness, against any encroachment on Mental-freedom, acted like a 'touch-off,' of an Electric-Search-light: setting it a swinging over all Waters; to find if there were "danger, any where; resulting in publishing here, the paper, on the theme, "The Invisible Things of *Infinite Mind* are understood (or stood under) by Minds, whether microscopic or angelic, as, obedient to Indwelling Wisdom, each *acts.*"

The continued thinking upon disclosures relative to the vigor of that age-long, sacerdotally dreaded, "hydra-headed monster" (which is the '*invisible power*' in every creature's vital form) next fetched to the writer's mind and then to the Press, the problem, "What will the Eve-Angelized Adam call *it?*": an Essay, put out January 25th, 1907; most rationally taking up the toils and better adjustment of strife still carried forward on the earth-plane, at much the same old pace and with much the same temper, as danced attendance, when "The Mystery" was discussed twenty-eight years ago in Washington. Showing that each upstep out of the "confines" set by each self-constituted lot of so-called "moral leaders," sends a quaking and a shaking among the dry bones of the valley of the shadow of death and darkness; lest the letting in of 'light' should occasion a resurrection to such Newness of Life as would put the administration of more old blunders out of commission.

And as that year, there had come on all keen minds, that *arousal*, which *must* come at the proposal of the becrippling of a Free Nation, with the injuries which always result from the Union of Church and State (whatever the Church) there had been put out and circulated the Question, "Is America to be Pontificated? or shall the Pontiff be Americanized?"

For all through 1902–3–4–5 and 6 there was much talk at new educational centres as to the "policy of conversation concerning the primeval philosophies of Real Religion and Evolutionary facts of Life; and as there had been an utterly

un-American attempt made, to have 'silence' kept by all but "moral leaders" who were to be 'authorized' to take religion, law, war, license, medicine, manners and morals right in hand,—there was naturally needed a clear answering of the questions as to what *moral leader* had all this in hand?: and as, to of *whom*, these leaders were supposed to *be* the leaders?, and 'out of what confines,' and from bondage to what ignorance or vice those leaders themselves had emerged? For possibly there were as many "black holes" in the 'Ship of State,' as there had been in the 'Ships of Calcutta,' whose tales of horror used to be told, when (as we then supposed) there never again could be repeated any villanies, vices, wars or enslavements!

So when "the policy of silence" was advocated as 'law' of 1900–2–3–4–5 and onward, it awoke the assertion of the better "*policy of speech*"; taking on the addenda, "Moral leader of whom, and out of what confines?" Because, for instance, the man (or mind) which might have given Carlyle a lift when he properly was bellowing over "Calvin's Institutes," would have quite another business in hand, and would have to be quite another sort of a man (or mind) if he undertook the giving of a wider range of vision and of virtue, to a man like our Emerson!

All such matters had given the writer a sort of Alpine-standpoint from which to survey conditions, before "The Castilian Club" of good renown in Boston, requested from her a lecture (May, 1901) on "French *Influence* in England at the time of Queen Anne."

This included a hunt for so elusive a *Power*, that, it sent (as the President of the Club afterward said) the lecturer "pirouetting through two thousand years." Not so dreadful a "Pirouette" either. For the "Influence" was captured, measured and identified, as being, whether French, Dutch, Chinese or Celtic, nothing more or less than that *individualizing potency* which is the vitalizing presence of that Omnipotent *vis*, *vim* and *vir*, to which one of the sons of that very individuated English House referred, as he said of it and the House, "It is the *right* of the Plantagenets to be at Variance"!

Possibly, the 2000 years' pirouette, on the hunt for that Individualizing Influence kept the mind alert to a statement put out by a "Western observer" in 1903, relative to "the tendency to efface the name and primal purpose of Unitarian work and churches." A statement which, taken in connection

with the editorial announcement of "the Unitarian Association's need of the *recognition* that the Unitarian Church is the fruitful source of *measures* and methods which are highly prized by Unitarians interested in the highest educational philosophy," bore so helpfully and handsomely on the antipodal differentiation of *that* work from the encroaching tendency toward *institutionalizing* souls,—that the writer was impelled to emphasize the fact, that, if the refined results always contemplated by Unitarians were to be secured, it was necessary to define the individual's Self-sovereign power as a Thinker! Otherwise, all intellectual differentiations would become involved in that "mash of concessions" which does not enhance unity, but, instead secures a collapse into non-Entity!

The very word, '*non-Entity*'—(*not* an Entity) sent home to the Worker the self-inspecting query,—as to *how much* of Entity (or Self-Wholeness) had come (or was likely to come) to the Life-work which she had had at heart? And precipitated an 'Open letter,'—written in 1905 on the never exhausted theme of "*Humanity-Building*," as managed by men who exert themselves violently, over much which,—with less effort and far less suffering-to-all-concerned, would be carried on with subliminal peace and perfectness by Nature's God and Handmaid.

Then, as amid the Epoch's commotion, there had come up a doubt of the writer's continued faith, that woman's work could be more properly substantiated as a component part of National—as well as of *Home-building*—there came out in the Town-paper this next statement, "Woman asks *not* that her Nation shall enfranchise her,—but that she may enfranchise her Nation."

Arousing memories of the good work which The Queens of Home club, years before had done, at a large and elegantly appointed Assembly in the Town Hall of Brookline, when the question was discussed, "*Would* an amendment to the National Constitution which would give the Home-Maker, Woman, a part in making and enforcing the laws which govern the Home and people, tend to the moralization of family and State?" Which was fully reported and of which the lecture on "Crime, its Cause and Cure"—went driving away at the fundamental-point, so unescapable by minds concerning the inherent moral-tendency of human (and all) life: when the Mother-Principle

is left as fully self-controlled and self-sovereign as it is in the realms of Flowers, Birds and good Brutes, generally.

And as on one occasion, it had been affirmed by some one, that Woman at least, should have no part in the business-world and as it was affirmed she there could *add* nothing but would *detract* much—the writer's ideals as to *what* might accrue from woman's way of doing woman's work there, were set forth in a letter "To the Transcript," in its pleasant old days of dealing with family, humanizing and enspiritizing enterprises. But that, was in 1892,—way back before the horrors of *war* and all the much worse horrors of that "conspiracy of silence" concerning the Heavenly facts of the *naturalness* of humanity's simple-love-of-*wisdom* and Justice and Judgment had become deluged and nearly submerged in the torrents of "the secret service" of troubles in the pursuit of Sacerdotal Supremacy! Then follows "The Reason Why Home Lovers wish to help make Laws which govern Homes." Then this little Booklet of Summer Outputs rounds up, by returning on its own pivotal-centre to the abreviated letter of 1879, A.D., published 28 years ago by "The Alpha,"—claiming that its Moral-Education-Work was a re-augurating of an Era in the History of Moral Power, like that inaugurated 130 years B.C., by *Hero* who then also invented the Æolopile: as, greatly later, James Watt, in 1769 A.D., inaugurated an era in history of steam-utilization, by making available the theretofore three-fourths waste of Steam-power: and by the condenser, making it all serviceable.

It seems better to thus consign to this "Preface" the knitting up of the contents of this little volume, and the whence and the why of their being bound together in this relation,—than to add an index of the names of the subjects herein treated and sent forth at this Summer Time, by

Mrs. Auguste Francke Hermann Mason
(Mrs. Eveleen Laura Mason),
Brookline, Massachusetts.

INTRODUCTION

To "The Mystery" and "Hitherto" and "Beyond."

The following pages are offered as no complete and satisfactory solving of the sphinx-like mystery of Life, but as a glimpse at a vista of truths into which the oncoming spiritual-age will be able to look:—and into which, looking, it will live, as we of the sluggish past are not now living, nor have ever, in the masses, yet lived.

If, like the truths of "The Alpha," this seems to be but as the first letter of a long alphabet, let us hope that from it shall be spelled out the new words "Life and Wisdom," to the displacement of "Corruption and Passion."

Recognizing as we do, the "ruling power of a religious idea," we are not surprised that the age-long worship of that divorced male-fragment of the tri-named Yod-He-Vaw, which self-admiring men have forced upon the world, has made them to become like the fragmentary object which they have set up for worship! So we are not surprised that souls and society today, are too often images of passionate wilfulness instead of being like the wisdom of that Father-Mother In-The-Highest, in whose image each life is being created.

But those who have been the unwilling slaves of false ideas can only be set free by liberating truths! and until those Truths were stated, it was natural that the degradation of womanhood should follow from the divorcement of the great Name, Yod-He-Vaw, (or Jehovah), and from an *ignorance* of The Power which is stored up, in the so nearly forgotten and unknown mother-element there!

This bit contained in these few pages;—this *bit*, out of the majestic, unfathomable Truth-Treasury of all times and ages,—is but like a whisper of the mystic Memnon as it floats back to us from over the desert sands of the past. Yet, if thence there come to us a comprehension of the Eternal Motherhood

in the cabalistically stated name,—*He-Vaw-He-Yod*,—and if from that cabalistic Name, we receive a knowledge of the ancient recognition of woman's inherent divinity and of the holiness of the generation and birth of each Eternal Being,—this paper may furnish some sight of facts which need be known to the mentally-bewildered un-scientific motherless churches: and, may become in some lives, like that grain of mustard seed of which Jesus spoke when He said, that though it is the tiniest of seeds it grows to be a tree in whose branches the birds lodge, homing themselves there.

MRS. EVELEEN LAURA MASON.

WASHINGTON, D.C., January, 1881.

THE MYSTERY.

The mystery of sex, which is at the basis of life, is none the less pervasive in Creative energy because so little understood. Today, not quite the old idea prevails that it takes a man and a woman to constitute one, and that that one is the man, but now it is popularly accepted that it takes a man and a woman to constitute one, and that then, that one remains a somewhat antagonistic man and woman. Yet, this not very definite onward step hints at a dawning recognition of an individual, ignored in the past; although it still places woman and man in a state which precludes that effective individuality included in the harmonious conditions of perfectly developed being; and regards each life as a waiting fragment instead of the perfect whole, which each soul is competent to become. Meanwhile, if it is true, as some have stated, that through the gloss of society's manners, the low estimation in which women are held by men, is clearly seen, it is also true that many women have a repugnance tempered with sympathy for certain men. Because women who have 'open vision' of ways and means for establishing orderly conditions, recoil from the dull stubbornness of sensual minds, and repress high utterance before such, as one represses enthusiasm for beauty before the jealous blind. Consequently, a repression of best thoughts, plans and aspirations, is the life led by a portion of women. The lesson of weakness, miscalled *meekness*, has been taught women, till they scarce dare to more than suggest a line of thought, not first fathered and then canonized by man. Meanwhile mentally-developed, intellectualized men, truly value, mentally-developed *will*-balanced women as "kindred spirits"; and in the dignity of cultivated maturity, meet on intelligent planes: which fact proves that in proportion as the ideal being —the image of Jehovah, the Father and Mother of us all,—is developed, a state of equilibrium results in mental union between men and women; because in proportion as the male and female elements of the individual soul approaches self-

balance there is mentally "neither male nor female," but One Intelligence.

This is more than a metaphysical fact. It is shown to be a truth fundamental to the development of each dual soul, in virtue of the growth of (so-called) feminine intelligence which is capable of *seeing* an ideal, and in virtue, of the masculinity of the will, which is capable of *actuating* the ideal into life. Thus making possible to each individual, the achievement of a perfectness of life-Results through the union of the dual elements of *each* soul. Such growth in self-poise was included in the ideal, first, monogamic-marriage: and on highest planes it is the profound "mystery" which is the Shekinah, in the Holy of Holies at the basis of true and *Eternally* evolving life. This union is indeed a holy mystery.

How rarely this work is perfected (we may better say entered upon) is demonstrated by social conditions. It is *because* each marriage is an outward sign of the inward condition of the *parties* to the contract, that numerous divorcements have now placed the marriage question on trial before the world. If true marriages are rare (I do not say they are), it is because the personal equation of the contracting parties is equally rare. One of our mistakes is, that in our societies for reform, we attempt to vitalize the circumference of *society* while in fact the results which we wish for can best be brought to pass, in proportion as the *individual* is released from that paralysis of spiritual sight and insight, which comes from lack of scientific *knowledge*. For as the ancient scripture has it: "The people perish for lack of knowledge,"—not lack of *Faith* or *love*, but, "lack of *Knowledge*."

Meanwhile a denouncing of nature, is a work of either the ignorant or the hypocritical. Our business is to discover the lost, *normal conditions* of Nature. This is the work of the Intelligent and the Inspired. These betake themselves to the task of putting themselves in harmony with the *simple law of being*, knowing that to work with Nature instead of against her, is the one method of becoming invincible.

It is true that 'the family' is the basis of the State, and the marriage relation is the basis of the family; and back of this, Sphinx-like and almost buried in the desert sands of the ages, there reposes an immutable but revealable mysticism?—no—Spiritually Scientific *Knowledge!* And on spiritual science, —the solid pyramid of society can be reared at its noblest,

when—and not until *associated individuals* are constructed of pyramidal beings, whose developed duality, evolving perfect character, completes in itself motherhood and fatherhood and a divine life therefrom. That was the old spiritual philosophy of The Perfect MAN—which completed in self the motherhood, fatherhood and Divine life therefrom in those days, when 'gods walked the earth.' This inherent possibility of *tri-unity*, has been ignored in this age! Yet it is dimly but infallibly pictured in the highest interpretations of "lost Arcana," and in symbolizing-scripture and religious art. And, hidden behind the dark figure of Osiris, agelong has stood the veiled glory of Isis; as now (spiritually considered) she stands, waiting for woman interpreters to proclaim 'the Mother' hidden in the creative name, Yod-He-Vaw!*

The world has been brought into the conditions under which it now groans, *because* of the purely masculine interpretation of the name and nature of the Creator! "The Lost Name" of Jehovah, for which the people of Israel mourned is again to bless the world with its re-creative power. The wonder that startled the world 1880 years ago, and toward which preachers and teachers have turned, with awesome words, was a manhood which was born of a womanhood which was overshadowed only by the power of the Highest.

The "wearisome woman cry," (so called) rightly understood, relates but to woman's righteous discontent at inhuman conditions: and is a sign of the oncoming, irrepressible birth-throes of a new order of Humanity, which Phœnix-like is slowly rising from the fires of an ashes-strown Maternity. It means, not a *struggle* of woman for pre-eminence, but it is a revealing of the fact that the "woman element in each soul," *Supernal Intelligence, yearns* for elevation to its legitimate place: and that woman, individually is revealed as teacher and help-meet for man's possible needs instead of being regarded, as a tempter, burden, or *yielder-to*, possible man's probable demands.

But ecstacies, highest interpretations of lost Arcana, as set forth in sculpture, legends and religious art,—are but as dream-murmurs; while un-conquered before this transition-age, the "possessors of the land," rollick on uninstructed.

* "Yod-he-vaw-he is the mysterious name among the Hebrews. It is composed of three letters. Yod (i or y), He (h) and Vaw or Vav (v or u) and *He* repeated, makes it the word of four letters, the tetragrammaton. In the cabala, Yod is male, He is female, and Vav or Vaw is the life-issue of the two."

The work is, not merely to plant in the minds of a receptive-few, but to plant in the schools of the masses,—the *knowledge* that woman is the cherisher of the race, not only as it lies in cradled infancy, but all along the mountain journey, toward that human perfectibility which is (not a mystery but) a matter of the *scientific evolution of the individual!* This Statement removes the matter from a phantasmagorial *mirage;* and awakens the recognition that it is with the two halves of the individual soul (the sometimes apparently antagonistic Will and Intelligence) that each individual has to deal. It enables the *knowledge,* that it is not helpful in good women, to chiefly cultivate the already over developed love, or Will element in man; nor is it helpful in men to cultivate in woman the old-fashioned, helpless clinging quality, which is not the self-possessed strength of the Intelligence which woman must possess and exercise, in order to transmit it not only to sons but to every person with whom she comes in mental contact.

In view of these facts, we are brought to 'The Alpha' of it all: that is, "In proportion in which each individual develops the lacking half of his or her nature, the individual and the family and the State will be rescued from the old passion-blind conditions, which always have tended to ravage society.

In this age, there is a drift toward the unification of the 'bits of truth' which have come to us through the unfoldment of the symbolism,—not only of religions and of art, but of *nature.* And we are perceiving that *dual* humanity is the archetype of all other created things,—and is the image of the triuned Jehovah! The time is passed for the old cry, 'I am of Paul, and I am of Apollos,' "I am for the Church, and I am for Free-masonry." We are in the great drift of the unification of knowledge: and only the unintelligent will waste strength in trying to *sunder* truths which Jehovah has joined together.

The Orient and the far North are bringing us treasures of occult knowledge. The stars in their courses are portending new wonders, and all eyes and ears attent, await the ascend-ency of newly-evolved spirit power over flesh and sense.

With prophetic eyes fixed on the solid pyramid of social conditions, alert in the might of her strength, Maternity awaits, a lioness crouching. Woman is the sphinx of the pyramid. If she has become the problem of society, it is but because she has been enforced into mental solitudes; and

has morally and mentally been buried in the desert sands of carnal-minded blundering misconceptions which have resulted from the ancient repression of her own utterances. And it is to her, that praise is due, if she long since has not torn, as she might have torn, society from its base! But, instead, has held to the *Might of God* which steadies the intelligent! Woman alone can reveal herself! She is the sphinx, long studiously silent before the pyramid; that type of oncoming natural, perfect conditions! "It can never be built" she repeats through the ages, "It can never be built, base, sides nor topmost stone, without the mother there"!

The Goddess is able to regenerate society through the Might of the Power which stirs in her.

It is the sphinx, woman-like who has whispered the secret to woman!

HITHERTO AND BEYOND.

That the mystery at the basis of all life is none the less *persistent* in *re*-creative energy because so little understood, is a truth constantly emphasized by ancient theosophists. Those who search into the symbolism of graven art, and sculpture, at first may think these were revealings whose chief success lay in concealing the thing avowedly revealed. But let her who fancies she has caught the inmost idea of this universal symbolism, then try to herself clothe these spirit things in literal-*popular language*, and she will discover what Paul meant when, caught up to the third heaven he said he 'saw things not lawful to utter:'—because the law of language could not compass the idea.

But that the tri-unity embracing the Father, Mother and life therefrom, was worshipped as Essential Deity in all religions of all ages, is not hard to show. Therefore, if from this showing, we, with the ancients, are prepared to admit that each soul is created in the image of the Trine Spirit (age-long, self-evolutionary work though that creation may be, as the worshippers of Godama and others, elaborately exhibit) we then should be logically prepared to admit that each apparently divorced and fragmentary soul is capable of re-

storation to the Divine Image by the constant equalizing development of its dual and apparently opposed forces; so that in the upclimb, as the will and the intelligence becoming united into a whole life on each plane, eventually perfected *Each* ascension,—all this rendered it natural for those philosophers of old, to speak of such developed beings as 'gods,' but not as the *Almighty*.

The ancients told this wonder more briefly when they announced that "Three is a sacred number, signifying perfection." "One," said they, "is accounted an abstraction: two is the index of division, and three is the intermediary, or mediator by which separation is effected or *union* is restored." This formula, out of which grows the proverb—"every three is perfect" seemed to be the mystical continent, expressing the Divine Nature. Says Servius: "They assign the number three to the Highest Deity from which, is beginning, middle and end. First they consider the great Creator as Abstract Spirit, inconceivable and to be revealed in and through created things, and that created things thus standing between the beginning and the end (if but they are thoroughly understood and comprehended) make this beginning and end known." That is, as Paul stated it:—'invisible things are clearly understood—by things that are made.' Thus the great Triuned Spirit is ONE, an abstraction; two is an index of the dual and divided human soul: and three is the outward expression and is the intermediary, and if this life is growingly disordered, it separates the being from the wholeness or likeness to Jehovah: while on the contrary if the individual's outward life is a harmonizing of Will and Intellect, then *three* is the intermediary symbol by which perfect union increases, plane on plane. This formula which, to the comprehensive mind of the mystic, is a full history of life and its *progression* or of its *disaster*, was too abstract a statement for the comprehension of the multitudes; therefore elaborate systems of ceremonial worship, with multitudinous imagery had to be used in order to even *arouse* the idea of the struggle which the up-gathering of our scattered faculties includes, as we attain to a true individual self-unity.

With the Hindoos it is said, "out of the unseen, intangible *ES* or *Parabrahm* there proceeds the well-known *Trimurti* or union of the three powers of Brahm, Vishnu and Siva," whose blended image seems to be not so much an image of

Parabrahm, as an image of the image of that spirit. A shadow of a reflection substantialized in stone! Is it wonderful then that in the attempt to make tangible so vague a thing, misconception should have ensued? Especially as in the midst of it all the Hindoo religion constantly shows the struggle which perpetually came up between the worshippers of Vishnu, who determined to set forth as predominant the female principle and to recognize in it the power of the male,—and the attempt of the worshippers of Brahm to so exalt the male principle that this inspired a bitter animosity between these who were opposedly devoted to the one or the other side of the same truth.

"In the sacrifice of Wisdom," says Daksha, "no Brahmin is wanted." And the Vedic writings show that remarks even less flattering than this, were made by the intellectual Vishnaites as against the Brahm worshippers; till at last, on the elevation of the third person of the Trinity (with a third eye added to the forehead) Siva, or Siva-Mahadeva became very generally worshipped.

The worshippers of Vishnu were worshippers of the symbol of the female power, the *yoni*, and rebelled against the other symbol the *lingam*. The maternal sign, the third eye, became a religious type which the worshippers of Vishnu and Mahadeva had cut in their foreheads. The serpent was a symbol of wisdom and of the "generating female power," as the bull was the symbol of the fecundating male element. The serpent was the symbol of Thoth, Hermes, and Seth, and was referred to as a source of all knowledge and science. It was also the "intelligent fish," the symbol of the Sophia of the Gnostics,—the Divine Wisdom, the Agathodæmon, the giver of happiness and good fortune. It was the serpent who won Eve to pluck and give to Adam the fruit of *Knowledge!* With this serpent in ancient pictures, Eve, the woman-element in the Hebrew triad of Adam, Eve and the Tree of Life, is always represented. The Mexicans have a symbol which they call "the woman of our flesh," represented always by a serpent.

The Typhon-Seth was a great goddess universally adored through Egypt, who confers on the sovereigns of the eighteenth and nineteenth dynasties, the symbols of life and power. Sethos, the most glorious monarch of the 19th dynasty derived his name from that deity; but history tells us that subsequently, in the course of the twentieth dynasty, this deity

is suddenly pictured as a demon, *inasmuch that his (her) effigies and names were obliterated on all the monuments and inscriptions that could be reached,* and then this deity appears gradually among the Semites (or Seth-worshippers) as the background of their religious consciousness.

The crux Ansata was denominated "the Tree of Life" as the cross of Calvary was often afterward called. "The frequent use of the crux Ansata over the Eastern continent, pertained alike to the worship of Osiris and Isis, of Baal-Adonis, of Mithra and of Siva-Mahadeva."

"The Crescent moon is the symbol of woman," and that crescent the emblem of the goddess, is the Mohammedan "monogram." The famous black stone at Mecca (like all conical stones in contra-distinction to the obelisk form) is a symbol of the mother goddess.

In the Egyptian religion, as in the Indian, the primary form and anti-type of their mythology is a monad which is in itself the triad of father and mother and life therefrom! Significant of the fact known to us always, that in the image of the triuned Deity, the Lord God, we are created, and in that Life we live, move and have our being. This truth passes down in elaborated theosophies through the supreme and celestial triads and intermediate triads, to the spiritual, intellectual and the three-fold physical and visible plane.

Plutarch tells us that Egyptians were "wont to symbolize all nature by a most perfect triangle," the same as that which Plato introduced into his Commonwealth as the nuptial diagram: significant of mental harmonization.

The writer of the "Antiquities of Egypt" remarks: "The circumstance that the second person of the Egyptian triad is always described as a female, is a remarkable point when we notice it, without presuming at all to trespass beyond the exact letter in relation to the fact that the female impersonates *Wisdom*, in the Book of Proverbs, (1st chapter, 9th verse). This is a remarkable circumstance in this connection." "We also discover another remarkable point presented like the rest, under a debased and carnal figure, in the circumstances that the third person in the Egyptian triad is described as the off-spring of the other two."

. . . . . .

Says a man writer, speaking of the symbolisms of many other nations and climes, "The great hope and aim which

this worship of the male and female elements held forth to its votaries was, the birth of a god." "This," he declares, "could not have been an expectation of a metaphorical event, because it seemed by the worshippers, to be identified with actual occurrences."

Seemed? It was! It was meant to have been! First, the high purpose of these rites was to inculcate and inspire profoundest reverence and awe for the creative power and potency stored up in the mothers and fathers of the race; leading them to such consecration, as increased reverence for that holy mystery, the Shekinah of motherhood and the mystery beyond: "which raises the soul into the holiest identity with that Intelligence, and into union with the Supernal"; which results in such self-regnancy as was that possessed by the mother of *the Jesus* whom christians recognize as self-regnant.

Philo Judæus speaks of the trinity of spirit, will and intelligence, or love and wisdom and life therefrom "as a mystery not to be comprehended by the uninitiated"; and after "trying to aspire to that purity of life which raiseth the mind to the possible contemplation of Essential Deity—and pierces the grossness of the letter and initiates into the mysteries of which literal words offer only a faint, low picture," he says:—"If I have shown this at some length, it is to show that the contemplative mind . . . is enlightened by the primitive archetypal . . . rays, which come to Supreme Intelligence when she raises herself towards the Supreme Treasure. While, on the contrary, if she descends, she falls into the domain of those intelligences called spirits. As soon as the soul is deprived of the Light of Jehovah which conducts to the knowledge of things, she then enjoys only a secondary light which gives—not a knowledge of things (or Essences), but a knowledge of *words:* then *symbols* are worshipped and the things symbolized are unknown.

It seems a wearisome search to hunt up and put into words the thought of the Triuned Spirit Element which ascends—in the unfoldment of humanity through degree after degree to the heights into which, Hebrews, Christians and so-called Pagans have constantly sought to pry, as they believed from tradition and inspiration, in the fact of the birth and ascension of spirit-born beings, who lived in the days when "there were gods on earth," and who, freed from the grossness of

burdensome Sense, 'kept the unity of spirit in the bonds of perfection.'

But these conditions are ever before us beckoning us upward: for spiral on spiral, always and always, there have been ascending souls, upclimbing out of this earth's realm to other realms. Such souls are climbing now. We may be among them. We have come to the kingdom for such a time as this. In this day there is *need* of women who are clothed in the Sun of Divine Love, and whose feet are planted on Divine Wisdom, and who read and understand cabalistically the long misunderstood name; and who, feeling its power, will help to bring earth up to the power of *He-vaw-he-yod*, which is THE INTELLECTUAL LIFE OF THE INTELLECTUALIZED WILL!

PREFACE TO ARTICLE ON

"Delving into the Invisible Things of Infinite Mind, whether Microscopic or Arch Angelic."

At this crisis in Popular Realization of the Immanence of the Omni-Science mid which the year 1907 will be conditioned,—I am impelled to put out this little booklet, to help Man to "study to mind his own business," as St. Paul advised him to do. Because, today as then, Man's Real business is to comprehend, compute and evolve his own inherent Wealth.

He should face his liabilities as a stock-holder in Omni-Science: and squarely meet business claims: not shirking Response-ability: but instead, freely pulling out, airing and declaring his wealth—making no false-returns to assessors:—much less, taking a "Poor man's oath," or going into Bankruptcy.

All of which is one way of saying that the fashion of "laying our sins and debts on Jesus,"—and then preening our sacerdotal plumage as possessors of Values which some claim, have come to them "through His death"—is a fashion of proceeding which looks quite as if it were a part (if not a propagator) of artificial ways of getting up Stock-companies by current-inflation of Superabundant-promises to pay more and more paper money:—no amount of which (even if instead it were gold) would give man the bread, for which he is an hungered. It is bread man wants. The bread, the *very bread* of which Jesus was literally talking, when he said, he had bread to eat of which the world knew not.

I am inclined to put forth this "Delving into Divinity," under the mental assurance that, if Men had a true sense of the invigorating way in which *Spirit* infibres Soul: and then of the way in which Spirit-and-Soul united, infibre and re-equip bodily-mechanism, they then, enchanted, would know for what *Cause* we—(each and every one) came into this world.

For they would then know they came (neither to engulf themselves in even good-money-making enterprises nor to lose sight of the *dignity* and far-sighted Intelligence which is included in conducting *Honorable* finance but) to be enabled to

so equitably assist in tranquillizingly carrying on a *share* of this "Reasonable Service" that business processes (like all other clear and calm mental-processes) would incite a mental animation that would induce a brain and being-building: which, (so far from inducing the mental excitement which disrupts and destroys brain and being)—would, instead endlessly sustain enlivening-mental-processes in every individual who thus works, valuing Self and others, as Individual Atoms of Universal OMNI-Science.

(Mrs. EVELEEN LAURA MASON.)
Mrs. AUGUSTE FRANCKE HERMANN MASON.

NOVEMBER 9th, 1906.

The invisible things of INFINITE MIND are understood (or stood under) by minds, whether microscopic or Archangelic, as obedient to INDWELLING WISDOM, each acts.

The equilibrium preserved by the scales of a September "Boston Transcript" article on "Boston Catholic Schools" as it weighed educational results, whether carried on by Institutionalism, or by the innate promptings of individual energy,—is an equilibrium which leaves the reader agreeably uninformed as to which scale bears the weight of the writer's predilection.

However, as those who act on the 'one world at a time' (*laisser faire*) theory, claim to accept limitations, both as to realms and means within the bounds of which no man or woman can keep *MIND*, the merest student of the karma and pedigree of the Man, Jesus,—on learning that Jesu-iteism 'is the dominating influence back of the Boston Catholic schools,' will be glad to fully discover into *what* an officially-constituted-subjection to this influence is likely to build those schools as a power and the pupils and acolytes as personalities.

For the possibility of a National submergence in conditions such as are accredited to the spiritual philosophers of China and to the now battle-renowned Japanese and their Mikado, and the Maha Divas of India, (on whose mentally-spiritualized-planes there are said to be accomplished Results, similar to those achieved by wireless telegraphy) is a possibility which intensifies interest in the inquiry: "What would happen if this country were constitutionally controlled by a Jesu-ite dominated democracy?"

In army life obedience is Law: because there, obedience is conducive to the business of adroitly killing the enemy while protecting self and adherents. But not an army of killers, but a *guerdon* of life-givers should be those who are counterparts of the Man who said of self, 'I am come that ye may have *Life* and have it more and more abundantly.'

This is as attractive an exhibit as was that given, when at

twelve years of age He alarmed His parents when He went away to discuss with the pharisees His views on some points of difference; and, in response to His parents' chidings, said: 'Wist ye not I must be about my Father's business?' giving a clue to the hidden fact that closer than our very vitals is the *Granum Fundi* of that *Anima Mundi* 'which lights every man that cometh into the world'; and which, by its voltaic-energy impels the obedient possessor of it, to act in accord with the best wisdom received at that moment concerning his or her business.

For this reason, the upsteps tentatively taken by little children, fill blithe homes where highly temperamented fathers and mothers turn over, ever new, though profoundly old, Principles, with a conversationally-illuminating interest which leaves less necessity for supervisors than that the ordinary Supervisor should bestir himself.

But not all homes are blithe: nor are all children filled, as was Jesus, with the energized results which His karma, as well as His ancestry and education in the Philo-Judean schools of the Ptolemies, had brought out and made evident in this young Hebrew; off-shoot as He was of the 'Root of the stem of Jesse.' Results which enabled Him to live, move and have His being amid charmed outlooks at, and a participation in, re-creational-existencies; at birth putting Him in possession of those mental infusions of which such *excellent* natures must relieve their minds by *expressing* their contents: as express them most vitalizingly Jesus did, His only trouble being He often lacked hearers whose spiritual senses were alert enough to apprehend in any adequate degree what He was talking about.

But that was more than 1900 years ago; therefore such a mental slaughter and sacrifice now is not thinkably to be permitted. What is thinkable and to be anticipated, is that every child shall have its chance to so reveal Self, that it, and its parents may know at what point in education (or drawing out of mental latencies) it has arrived. For the education that earliest identifies her or him with the fact that 'to the pure all things are pure'ly matters for further consideration, analysis and comprehension, is an educational pre-requisite for prenatally well-conditioned souls, many of whom have *now come to earth! Alert* souls whom it would be shocking to stultify with an *ipse dixit* the rebuttal of which would meet

(let us say) the old anathema: 'To question is to doubt, and to doubt is to be damned.'

For at *this* crisis the point of interest is to get at the 'root' of bitterness which spoils so much that is good in, for instance, "The Law of Mannu, Book IV.," which says; "No sacrifice is allowed to woman apart from her husband. No religious rite, no fasting. As far as a wife honors her lord" (husband) "so far she is exalted in heaven. Let her emaciate her body by living voluntarily on pure flowers, roots and fruits but let her not when the husband is deceased, pronounce the name of another man. Let her continue performing hard duties, avoiding every sensual pleasure, and practising those incomparable rules of virtue, followed by such women when devoted to one only husband. Meanwhile the husband, for the purpose of uniting his soul with Divine Spirit, must study the Upanishads, meditating on Supreme Spirit, with no desire for any companionship but his own being: living in this world but to seek the next. But women must be kept in a state of dependence; their fathers must protect them in childhood, their husbands in youth, their sons in age. Woman is never fit for independence. This is fully settled. They have no right to the text of the Veda, therefore, having no knowledge of expiatory text, sinful woman must be as vile as falsehood itself."

The Law further states: "A man is only perfect when he consists of himself, his wife and his sons"; showing that the trend of that institutionalism included not only an absorption of the wife, but also of the son, whose intelligence must have suffered by such negation of individuality. Also displaying the fact that this lack of faith in woman was slight compared with the superabundant distrust and fear of her. A fear which was like that in old days when a little knowledge of the electric current was possessed by Hebrews who, journeying up from the land of Science, Egypt,—had utilized that knowledge in so building the inner part of the 'Ark of the Covenant' that the inner part concealed and was an electric battery which, though at times it dealt out death to irreverent meddlers, was a pillar of fire by night, and was, at all times, serviceable as a perfect symbol,—not only of the Infinite Majesty of the Whole Spirit of Life, but also was serviceable, as the symbol of a mystery—man's now nearing evolution of which in *himself* (could but Brahmins and brothers now have a scientifically-established faith in their wives and sisters) would create

reasonable and righteous conditions. But the idea of a scientifically-established faith in *Women*, did not seem acceptable in the old times to Brahmins; who instead taught their young priests to teach a law which scrupled not to lie concerning the makeup of that 'most perfect creature of God.' For this law equipped the priests with a licensed treatment of woman consistent with a characterization of her, which gave them to feel that in her *real inwardness* woman was a diabolizing temptation in that she had the power to injuriously divert the priesthood from that self-wholeness which, not they, but she, had attained. Leaving them restlessly and angrily to feel that it was her business to impart to them, in some way, lofty help, even though she was assured that, instead of possessing the power to help, she was possessed only of a form of idiotic-vileness quite capable of diverting her brothers from the pursuit of their three-fold sanctity.

Therefore living in the midst of the mesh of falsifications which a lie always knits up, they feared woman so hatingly, yet hated her so lovingly, and needed her so inherently both in this world and in the next, (in order to cultivate the power to see the unseen) that, as they could not afford to annihilate her, they did the next thing to it; which was, they controlled her by means of such artfully-humiliating enterrorizations that the wonder is she did not become a fiend as horrific as the Law of the Book of Mannu taught the young priests to teach her she was, saying: 'Teach woman she is altogether vile and incapable of knowledge, for' (and here is disclosed that 'root of bitterness' from which grew up this fear, hate and attraction toward her,) '*in woman is the book of all knowledge.*'

But it is the present with which we have to deal, and it is this 'spot we stand on' which we have to rectify. And this should not now be so very difficult? For the electric current, both mechanically and spiritually considered, has now bound the world up so closely that we should cease to either worship, vilify or lie about 'the most perfect creature of God'; and instead may be able to show geometrically and scientifically, that notwithstanding the misuse and abuse often received, humanity, incarnation after incarnation has, hand in hand, upclimbed the swirl of spiral evolution though often doing it

in a manner misrepresentative of woman's real being. Because in refusing to be driven off of her identification with the inherent purpose of Creative-Action she like a certain little insectivorous-prototype has planted a wasplike sting in some creature though in the act she has torn out her own vitals. But as Darwin said relative to this peculiarity of the wasp, "This does not prove that the backward serrature" (or saw-like teeth) "of its sting, by its Maker is not perfectly contrived."

Perhaps on the reverse, by a study of the matter, we will find that "the backward serrature of its sting" (and all that this signifies) is identified with the preservation of further results, the perfecting of which is dependent on a Type of Rectitude which tears out its own viscera rather than transmit the Result of the defeat of its natal purpose. For, as elsewhere has been stated "in antipathetic moments there often occur in the interior organs of the body, a change in blood-vessels and alterations of heart-beats which precipitate processes much more subtle still."

The point disclosed is, that natural conflicts arise from natural eagerness to fight off whatever hinders each creature from obtaining the satisfaction of its natural hunger and purposes;—bringing us to question whether as the instincts of brute and the brutish need so much consideration and lee-way, superiorly-evolved creatures shall (for the sake of other sorts who have in view what seems to them more interesting) give up their business of practicalizing aspirations at levels quite as imperative?

Lately someone has referred to the right of each, to gain intellectual "terminals" as seen by each from his own height. This would go without saying if we each and all acted in the recognition that The Invisible-Processes-of-Mind, as laid hold on by atom or archangel, is a *motor power*, the intelligent use of which in old days went by the name, "The right of man." In those days life did not include self-annihilating ways and manners, but a thorough Self-Expression through the highest Self-Use which each ego was equipped to achieve.

This ideal ridded the American mind of obsequiousness, by filling it with a recognition that, real superiority neither gives nor accepts that licentious intrusion which is the negation

of liberty. Real superiority recognizes that those who, day by day, live in modest, self-contained-self-poise win creatures about them to take on manners sometimes as humanly beneficial as were those shown by the considerate wolf (was it?) who nursed the little twin brother and sister, Remus and Romulus who afterwards served Rome a good turn by *founding it.*

There were markedly-progressive steps taken by Jesus between the times when He called some dominant pharisees 'Whited sepulchres' and lashed some money-manœuvring-managers out of the temple in what to His disciples may have seemed a refreshingly boisterous style of mastership,—and later when, in reply to disciples who wished to call down fire from heaven on some opposers, quieting them, He said 'Ye know not what spirit ye are of.' But even *that* advance came before He could say of His mortal work 'It is finished.' Which reveals that Jesus' followers have before them not only the great business of attuning their beings in harmony with all that was done and borne afterwards by the resurrected and ascended Jesus, but also includes all that has been precipitated as the Result of the now thoroughly kept promise "I have many things to show you but ye cannot bear them now. I will send the Comforter and He will lead you into *all Truth.*" A promise precipitating the impulsions of the Motor-Power of Spirit, almost overwhelmingly electrifying each receiver of it to 'work the works of Him who sent It.'

These works of the *Intellectus Illustratus*, have—from time immemorial been undertaken by souls who yet, only very partially have shown the aggrandizement of Human Intelligence. An aggrandizement which the Temple of Solomon was built to represent: significant as it was of a Society in which each building-stone was so perfected and polished 'that it fitted without the sound of hammer in all the place.' And where each personage thus emblematized had definedly Squared the Results of past incarnations in rectitude to the impulsion of the Spirit, 'I am that I am.'

All of which brings us to face the fact that during the early part of the life of this thirty-three-years-old Man, He was educationally a Root-Seeker and 'a worker of the works of Him that sent Him.' He knew that he ancestrally came from the 'root of the stem of Jesse.' And Hebraically proud of His

family tree He was. He knew the record of the generations (or re-incarnations) which Old Testament students today find recorded thus:

"All the generations from Abraham to David are 14
All, from David to the carrying away into Babylon are . 14
All, from the carrying away into Babylon to the coming of Messiah are 14
which sums up the previous pre-natal number of the generations of Jesus as being 42

Meanwhile any common "geometrical explanation of square root" tells that:

"Involution is the reverse of evolution." And that

"Evolution is the process of finding roots"—and that

"The root of a number is one of the factors that produce it," and that:

"The second or square root of a number is one of the TWO EQUAL FACTORS that produce it." And that

"The third or cube root is one of the three equal factors which produce it."

Therefore, the summing up of the generations from Abraham through David and through the carrying away into Babylon, onward to the time of the coming of the Messiah,—included forty-two generations; and produced from that "three times 14," a cube root from which arose the equation of conditions that made up the moral and mental balance of Judgment and Justice which is natal to a home where can be born such maidenly-motherhood as was immaculately conceived by such parentage as was Anna and Joachim.

This, is merely a scientifically-historic and *rational* statement of the evolution of such a *mother* as could give birth to *such* an ego as Jesus was, when He was born. This, however, while it partly shows Who He was when He was born, does not answer the question as to what He had *become* when, *he had finished* the thirty-three years of working the work with which His innate Messiahship capacitated Him from childhood to go on, as the special business which He '*must be about.*' But any successful heredity-hunter should know that —Geometrically considered, as the square root of a number

is one of the two equal factors which produce it, the cube root then includes not only all the Powers of the numbers which have preceded, but also, the latency of the fourth power of that number. And it was to extract that 'fourth power' that Jesus was born. And it was but because of the ignorant disfaith in the quality of His Mother that he was born in a manger.

This opens up a vista closely related to this two-thousand-years-later, crisis! A vista had in view perhaps, by those 'wise men' who, nearly two thousand years ago, asked Him, 'Are you He that should come, or look we for another?'

As Plato said, 'God perpetually geometrizes.' So blending genealogical facts with whatever certain *geometrical-axioms* may assist in unveiling, we state that "An imperfect power is a number whose root cannot be exactly found," but "A perfect power is a number whose exact root can be found." And from this we surmise with good reason that, at the time when Bethlehem's star was shining, Jesus 'descended into generation' to accomplish a perfecting Work, which would add another 'seven' to the three-times-twice-seven (recorded). For in this Work He "must" extract the "fourth Power of that perfect number whose exact root can be found." That power He extracted. It was Spirit pure and simple. It was and is and ever will be the true Root of all that is. Of it, He was born 'not by will of man or of flesh,' but of the Spirit of Omni-SCIENCE and of the inspiritized-Mother, whose family back to Abraham's time, in its different branches had been equal factors in producing the powers, then evolved, as the fourth Power of that Root. Which 'fourth power' Mary *was*, before her Son was born. And which fourth power by the grace of this Mother and Omni-*science*, He inherited and latently possessed; and of which in early childhood He knew it was His 'business' to become The Exponent.

But what words could tell His disciples about all this? Words could not tell it. So, ecstacized at the *finish*, He suspired The SPIRIT: sending it forth: while He, victorious over death and the grave, arose from both, unstung by neither.

Now to recapitulate.

Though at certain stages, an at-last-perfected-human (I do not say divine) may have possessed some lionine, tigerish,

wolfish, foxy and swinish characteristics, (traces of which may not have been inconspicuous when he was striving hard for sanctity) yet, at each step in evolutionary impulsions, the imperative assertiveness of 'I am that I am' thumped him along healthily enough: though it at times made him feel too boisterously masterful with the force of unmitigated animal magnetism. Yet all the time that ego was on the road to the attainment of a perfect balance of that Intellectualized-Self which seeks to 'endure hardness' without staggering over into insanity or into domineering dictatorship, any more than it falls into that *inanity* which lets any animalized-Will-power send it off of its chosen line of march. This, to many, seems a stiff and stuffy steadfastness, perhaps like that which inclined some disciples to call down fire from heaven to put an end to those who interfered with the plan in hand. But even so, later, this Ego arises to the level at which he tells himself, at that *other* time he knew not what spirit he was of; and explains to himself that, while he is not even yet the gracious 'I am that I am,' which he hopes the future will exhibit him as then being, yet it is his opinion that he is much more likely to obtain self-possession on that higher plane, if he personally fights it out on that line, even though he has to take on another incarnation to do it. For, he may claim, it is better to work out his own salvation from his own ugliness than to give up, because of his fear of having his real self (however ugly it is) knocked out of its tenement in the fight.

Here comes in the question: "Would this sort of 'grit' be permissible under institutionalized control? Or would the possessor and user of such verve and nerve, get bewilderingly mangled in the attempted assumption of 'submission to superiors'?" A form of submission which would often be so self-misrepresenting, that it would have been unendurable to the spirit of that Jesus whom the Jesu-ites are seeking to be like.

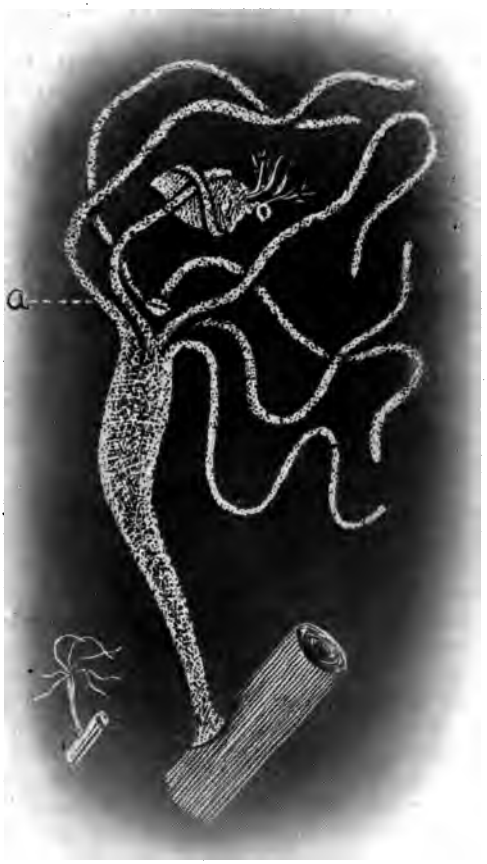
To sum up our question: Would a National subjection to the institutionalized control of the average quality of Jesuitism, best draw out the graces of 'the most perfect creature of God,' (whether as memorialized by Minerva-Athene, Mary of Judea or the Maha Divas of India, or the Eloihim of the Hebrews, or in some other unutterable way)? Or would that Result, (whatever it is) be most laudably advanced by the enabling of each individual man or woman to hold to the fact that from

mite to archangel and onward, each can receive as much of *Spiritus-Mundi* as each (unmanipulated by psychologizing tricksters of one kind or another) can continently preserve and mentally and morally utilize?

The last seems the more probable on the basis that Omnipotent Omni-*Science* is centre and substance of all that has breath: and Omni-scientifically furnishes the self-evolved upbuildment of an enspiritized nerve-system, filling it with a Divinitized Joy-Life quite safe to trust if,—*if* no extortionate-dominator of it, is allowed to tamper with the balance which Nature keeps between Nature's supply and Nature's demand. A balance,—an equilibrium,—which goes on fashioning Thought into individual purpose: which Purpose consciously grows greater and greater in the mind of the Ego who thus feels itself to be fashioning *self* in perfect freedom. Though the Forms, which were, the *Invisible* Possession of INFINITE MIND, may first become visible at the outer circumference of viril-activity where 'fiery-flying-Jiva' alights and finds habitat at (not "the centre of indifference" of which Carlyle has spoken but) a centre of alert interest. A centre where before the eyes of this microscopic creature there seem to be spread out many possible lines of march from which it might choose limitlessly, were it not for the fact that one foot, (if we can call it so) is attached to a floating stick or straw by a "sucker." And, whether it is thus supported, or is bound,—there it remains, stretching out its long arms (and it has six, plus one) to take for its food any minute creature which floats within its reach; which, when it catches, it directs to its mouth or stomach, which opens into a general cavity. "In doing all this there is a variety and compound character in its motions in contrast to the motions of the Venus fly-trap, or as exhibited by the Sensitive-Plant. Because this creature possesses and *is*, a nerve-system. Not a trace of such a structure as is exhibited in this creature is found in any plant: but it bears functions in a great degree of organic life; and it has spontaneous motions which imply thought and will expressed in actions that are carried on through muscles or by the contraction of those muscles as the case may demand."

The name of this little creature is The Hydra; and this, is a picture photographed from a print. The smaller picture

is twice the size of the creature and the larger one, is many times magnified:



But what relation has this creature, (six armed as it is plus that *seventh* arm which enwraps its crowned head) to conditions which were attributed to the hydra-headed monster whom *some* Greek (an[illegible] yths exhibited as being almost as

vile and horrific as Brahmins taught their young priests they must teach woman she was. Though for what reason, they did not say; unless it were all told in the words, "*For in woman is the book of all knowledge*"; and unless it is because the unknown and unknowable are infuriatingly-agitating until the mystery ceasing to be a mystery, brings Self-comprehension, and mental-satisfaction and Self-poise!

This Revelation of the Indwelling Power of that Form of Spirit by which the 'most perfect creature of God' vitalizing man's soul (time and "reasonable service" being given) enables him to peacefully-build-within himself, 'his house' as no other influence or mastership can ever build it: built as it is of that Indestructible Spirit-Substance which, by Infinite Mind, is divided out to him, according to his self-continent power of mentally and morally utilizing it.

The substance that fills the nerve-structure (possessed and emblematized by the little hydra, and by 'little man as well') is indestructible. For the Substance is Spirit pure and simple. Yet, on occasion the nerve-system which is the container of that Substance, becomes a seeming monster of vindictiveness, as it sets its three-fold arms plus *one* in action,—striving to seize from heaven's realm whatever it may infuse into its hungry maw, in order to fetch (always and ever) added verve and vitality of nerve-power which, when brother man shall have extracted the Fourth Power of the Perfect Number (as had Jesus of Judea when His work was *finished*) will give him Intellectualized-Life 'more and more.'

This added seventh power, woman, either latently or potently by nature possesses. Hated and feared because of it she often has been. And often, because of it she has been taught to fear herself. For ever since Egyptian darkness closed down on Egyptian Wisdom, a smudge of worship, lies and vilifications have been her unmerited portion.

'The kingdom of Heaven suffereth violence and the violent take it by force.' Yet *not* violence but Nature's Omniscient way is that which should have Hydra-ulic sway. For scientific Truth is a 'well of living water springing up' through man's brain, refreshing, not draining. or dazing it! And it is so good in its intellectualizing-energy that we quite reasonably call it "GOD."

MRS. AUGUSTE FRANCKE HERMANN MASON
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BROOKLINE.

OCTOBER 27TH, 1906.

IS AMERICA TO BE PONTIFICATED?

TO THE EDITOR:—

When in 1893–'94 Dr. Mason and I were in Rome, we saw a building bearing the inscription, "The American Pontifical College." On returning to our hotel, in a letter thanking the Archbishop of Boston for his courtesy in procuring for us a share in the public functions at the Vatican, I mentioned what I had seen, and asked, "Is it that America is to be Pontificated, or is it that the Pontiff is to be Americanized?" And now, twelve years later, the question seems still open for consideration. And I write to say, while we may be glad for the upgathering in this country of philosophies and of the "lost arts" (which may now reappear as exact sciences)—yet it remains that when people come here from Europe, Africa, India and the Islands of the Sea, they come to *become American* citizens. And this brings us to face the words stated by one of the signers of the National Declaration of Independence, that—"No disposition (depositary) of Power other than the people, has ever been found which did not end in converting to its profit the earnings of those committed to its care,"—and the statement, "Laws and Institution must go hand in hand with the progress of the human mind; so that as the human mind becomes more developed and more enlightened, as new discoveries are made and new truths are displayed, manners and opinions change with these changing circumstances, and *institutions* must advance and keep pace with the times."

These matters being so, all lovers of this country should *intelligently* guard against having "America" pontificated:—including as that might, the Pope's Anathematizing in this country (as it is reported was done in France) "the separation of church and state."

The torturing stress and strain endured (not only by every individual where Papal dominance is attempted and resisted,

but also endured by *Pope and Clericals*) should set us all to discover a *means*, which under the same circumstances, will prevent the same horrors from being enacted here? There is but one way, and that is by having the Pontificate Americanized. But—what *that* would include can be realized only by those who comprehend that the vitalizing *animus* of our republic depends upon the evolution of the *Self-Sovereignty* of each *individual:* but of this self-sovereignty perhaps neither Pontiff, Cardinals, Clericals nor People are possessed. Consequently, our Republic cannot exist unless *all* its citizens, as well as its children, attain the educated ability to spontaneously *act* on the fact that their Indwelling Creative Power is that of CON-SCIENCE to the Integrity (self-wholeness) of which God has committed the liberties of the race.

I ruthlessly strike this key-note, in order to fetch this school discussionary-discord up to the concert pitch; and I say that our business is to realize that what we are fumbling over, is the education of the American self-sovereign Individual! And that the name individual (from in-dividuus, not to be divided) refers, in the nature of the case, to that triuned Entity, whose body, soul and spirit is an image of (and a receiver of) just so much Creative power as it can *contain* and utilize mentally, morally and physically!

For matters which have been deemed 'sacerdotal mysteries,' (and which, therefore, have been relegated to the cure of confessional, penance and purgatory) are now as much concerns of public interest, lectures and study, as is the business of mechanically capturing and utilizing the electric currents of the air! Therefore a frank way of dealing scientifically with this educational matter will *restore* our nation with the vivacious spontaneity natal to pure-hearted, keen-minded, self-sovereign citizenship! A vivacity which, *stanchioned* on the certainty that America is *not* to be Pontificated, will open charming vistas, enabling the Pope's clear eyes to see what betterments would universally accrue if the Pontificate, each and all, really were individually self-sovereignized.

In the probability of this so becoming, let me propose a brief Common School curriculum profitable, if conquered between four and twelve years of age, by triuned (body, soul and spirit) images of, and conscious receivers of that Creative Power: whose intellectualizing impetus—such highly vitalized children, almost from babyhood, have *great need* rightly to

utilize. I propose, at home and in school, an education making them competent to correctly read and spell, and grammatically speak and write the English language: and a mathematical course which will give them practically, command of all that the Common School arithmetic serves up for mental digestion; added to such a comprehension of the geography of the earth as our best globes, maps and abbreviated text-books furnish: and *mentioned* last but *entered* on from the very first, a practically perfect knowledge of hygiene and physiology which themes, when inspiringly taught by a teacher who knows of *what* she is speaking, when she speaks of the 'fearfully and wonderfully made' *Temple,* in which the individual lives, moves and has being,—are themes increasingly enchanting to *such* children as they gain knowledge as to how truly self-sovereign, a youth must be who is the Lord or Lady of that Temple where each breath, divinely inbreathed, keeps and makes the Individual to become a Living Spirit.

By securing to our citizens such an education, instead of hopelessly manœuvring and fighting at the polls for religious (?) dominance, we should and could fortify our children and ourselves with a self-poised order of self-management, which would send to the winds the hottest *anathemas,* the really good and simple-souled Pope could ever think of fulminating. For in all this fight, we must remember that back of it, on either side, there is much less of the love or of the power of God, than there is of the love of and the power of Gold, and of the desire for world-wide "party" domination.

Yet, there is a *Principle* at stake: and that Principle is the preservation and the cultivation of self-sovereign Individuality.

Then let's go to work and cultivate and preserve it.

(Mrs.) Eveleen Laura Mason,
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March, 1906.

WHAT WILL THE EVE-ANGEL-IZED ADAM NAME IT: THIS HYDRA-ULIC (HYDRAULIC) INDWELLING POWER?

Now, IN NINETEEN HUNDRED AND SEVEN (when under Telescope and microscope, the insectivorous world and the world of green-things growing as well as the sparkling contents of the dome above, are all telling Truths hitherto half concealed but *not* half revealed by poets and sacerdotals) the Universe has become our University and we are the *Kinder* in this paradisiacal Garden where before each worker is passed ALL-THAT-IS in order that, like Adam of old, each may see what each will name IT. In this University, as of old, the curriculum is Education by work: a curriculum revivingly re-announced more than 1900 years ago by Him who ancestrally said, "My Father worketh hitherto, and I Work."

The recognition of this fundamental-fact does away with the phantasy that the world is a stage, and men are the actors on it: relegating to desuetude some other Shakespearean statements: if so we choose to name Bacon's probably dramatized philosophies. (?)

For work done in the delight of doing it well, gives play to the creative functions of the worker and generates a quality of soul-force enchantingly different from that concerned in the self-obliterating mimicry which 'struts its little hour' in exhibit—not of one's own brain-impelled ideal, but of a rehash of words and ways, say,—of characters like Falstaff. Characters, who, having long since left their bodies to turn to dust are now awaiting a 'better Resurrection.'

But mark you: this is not to say that old times, farces and manners were not full of *nearly* the best that the writers of that country then had to give.

But it is to say that the exhibit of the blunders of old-animalism is not the exhibit best fitted for contemplation of lads and lasses born of parents who were born in the last half of the last century. Parents fitted by the Grace of God and

by their own personal identification with our rapid-transit intercommunication with all parts of the world,—to recognize the inherent wealth of their own children and also of the children of 'Emigrants.' Emigrants who of old were disparaged by persons who not understanding their languages, therefore had little idea of the Wisdom uttered therein. Emigrants, whom had we known them better, might have enlightened us as to philosophies of things past, present and to come, enshrined in Folk lore. Folk lore and symbols treasured up by the Scotch, Welsh, Irish, and the Norman-descendants of a land, once called Albion, as well as of lands nearer the Poles and nearer the Orient. Songs and symbols a hint at which sends the mind's very vitals a'jump with a desire to know more about each people's well prized certainty that it *is they* who hold the long lost secret of happiness. A secret, which if the rest of the world would but learn it too, would then make all go well for every one.

Possibly it was his view of how all these treasures would be utilized which aroused interest in the lecture given by James J. Storrow a few weeks ago, before the Merchants' Club of Chicago. As reported in the Springfield *Republican*, it was said that Mr. Storrow stated "the industrial gains which would accrue from good schools in Chicago would amount to $1,000,000. a year."

All of which is easily to be believed! For Merchants of Chicago know that 'money is a medium of exchange' buying, among other best things, valuable Time and valuable Services which, when one can get them, help to keep home in easy running order midst this difficult epoch. Services and Time which enable mothers to keep themselves and children sufficiently detached from the deluge which, setting toward possessors of money sometimes, makes money to become—instead of a 'friend in need' a fiend of greed, which early devours that mental and moral worth of which to-day children are born possessed. Wealth which if not educationally drawn out, tends to leave our 'moneyed Youth' in a plight like that of Crœsus: who when all he touched turned to gold, yet starved of thirst and hunger.

These mental faculties so alert in childhood, give one, among other pleasant gifts, a grip on catchwords and old ditties:

bringing to mind old jingles, like that about Banbury Cross; with memories of the day when Father, catching baby's hands and seating her on his boot toe, uptossingly sped her away at a galloping rate over hill and dale, while baby's laughter went a-ringing in with his singing of the song,

"Ride away baby to Banbury Cross
To see a fair lady ride on a White Horse,
Rings on her fingers and bells on her toes,
She shall have music wherever she goes."

But who would have dreamed that the memories of *this*, could have come bubbling up in the exclamations of delight which, sixty years afterward, in a Boston shop, greeted a spring-green colored cushion; all because it had printed on it the veritable White Horse with the veritable White Lady with rings and bells, the echoes of which awoke thoughts planted also, in other baby-minds. Although on that cushion, there were printed some words adapted to the presence and the performance of a little lad who, in the background was astride of a wooden stick which had on it a wooden horse's-head: at whose rein the lad had seemed tugging with a frenzy which left him, nevertheless, to do his own trotting on his own feet. Yet as influences go, the influence of the presence of that figure and the disrelated words concerning it, brought to mind extracts copied years before from an old writer concerning old crosses: stating "From earliest times up to the time of the Reformation there had been no break in the habit of praying for the faithful departed"—also saying, "In Cowan Churchyard there exists to this day an ancient kneeling stone with cavities in the middle of it for the knees of the kneeler": adding that: "The Cowan stone confirmed in a way, the probable use of the Cross near Ripley": saying also, "There is a Weeping Cross at East Anglia within a mile and a half of St. Edmunds" and that "The Banbury Weeping Cross consists of a calvary of five or six steps which remained facing North and South before the entire removal of it in 1803," and that "In the one inch index to the survey, Banbury cross was marked in the parish of Adderbury, Oxford; and on the twenty-five inch survey, in an angular nook by the wayside, there is shown the site of the Weeping Cross."

Then followed accounts suggesting the harrowing lamentations full of a sense of the irremediable desecration to which

devotees felt themselves reduced as they 'Wept Irish' as their wailing was afterward termed. A term which came down, suggestive of an impatience—if not of a repellence of these woe-be-gone outcries. A repellence that may have been identified with the prefixing of the word, 'Adder' to the word 'Bury' the name of the Weeping Cross near Oxford; and in another case, the prefixing of the word 'Ban' to the word 'Bury.' Concerning these names the writer says, "The objection that any cross might be called a Weeping Cross does not touch the question why some were called by that name"; adding, "In the country of Vaud" (was it the Pays de Vaud, where our Agassiz was born?)—"there is a cross that weeps," and again he refers to the outbursts of grief which—intensified at 'the procession of Corpus Christi,'—came forth in entreaties for forgiveness of the desecration of the Sacrament (the sacred-making) of Blessed Being. An outburst, when they wept, as wept the Jews—whose singers said of their woe,—"We hanged our Harps on the willows by the rivers of Babylon where we sat down when we remembered Thee, Oh! Jerusalem!" (Hierosalem)—following up their record of sorrow with a self-invoked malediction, individually prayed for in the words: "If I forget Thee, Oh! Jerusalem [Hierosalem], let my right hand forget her cunning, if I prefer not Jerusalem above my chief Joy."

If there *did* exist at Oxford an antipathy to all this, it may have been inspired by the urgency with which these (in a sense) religiously opposed peoples so loudly bewailed and interiorly raged over a Race Disaster. Possibly there existed an inherent antipathy incidental to the vigorously announced old Breton, Angle and Saxon—as well as the Poland recognition that Nations are neither lost nor saved as such: but that they are commensurably bettered to the degree in which each individual man and woman chooses to upclimb the steps on the Real Cross, symbolic of soul development.

Referring to that Cross, this gentleman says, "Before the confused English spelling came in, no one would have confused Crux Lacrimans with Crux Lacrimationes," asking "Is there any Weeping Cross?" and then he proceeds to quote Montaigne's assertion, "Few men have married their loves but have come by the way of the Weeping Cross and e'er long have repented their bargain," offsetting that, by giving in full, "The Song Sung by The Breton Swain."

"Doves must hie to their close, warm nest.
Corses must to the tomb to rest.
Souls to paradise must depart.
But I, my love, must to thy heart.
Every Monday at dawn of the day
I'll on my knees to the cross by the way,
And at the New Cross by the way I'll bend
To thy honour, my gentle friend."

In this Breton-Swain's song there are chimes of times which were graced by the attempted achievements to which the Knights of the Round Table aspired. Achievements Scientifically-remunerative of wealth which accrues to Brain-betterments, resultant on a self-reverent use of self-contained Power. Brain-betterments which render it natural for such Knights to lay hold on knowledges and Wisdom sought and found by devotees to Ancient Albion's 'White Religion.' A religion which is symbolized by the White Horse, the significance of which was unfolded by St. John, when on the Isle of Patmos he spoke of it: and quite rationally and co-relatedly told the story of the woman who fled away into the Wilderness where theDragon poured forth from his mouth, floods of water to drown that child e'er ever it could be born. Floods of water which the Earth swallowed. With what result? That is the last-half of that *half*, which neither poets nor sacerdotals yet have told outright. If they speak it at all, they but speak of it as did Jesus: when some of his early disciples asked him why he so did? and when, in effect he answered, that though to them it was given to understand the things of the Kingdom which was within them, yet in the general assembly, each of them, hearing a parable, would get out of it all that each could practicalize; while yet, additionally there would remain a lodgement of words; which each would 'mill' over at best moments.

For as is well known 'the Mills of the gods' (of popular opinion) 'grind slowly: but they grind exceeding fine.'

Probably, for this reason symbolic-truths of far-reaching-moment are exhibited on National Standards and in historic architecture: and are so purposefully educating that (as some one said) "A wayfaring man though a fool may read as he runs."

Early in 1800, the Russian Standard bore the insignia of a double-headed Eagle at whose heart, sits a white crowned Human on a White Horse under whose spirited tread lies a

Struggling boar with jaws and hoofs upturned: but whether in an antagonistic death struggle or whether enrapturedly—in love with Russia's symbolized purpose and ideal,—is a question which may have been symbolically answered in a brief mystic poem by Theocritus: translated last year with others, by Charles Stuart Claverly.

The point in evidence is, that though the best of men and women, in all times and climes have devotedly desired 'The survival of the fittest,' yet these best persons have been exhibited as quite barbarously-selfish, because they have had to so struggle against being drowned in the floods poured forth by the Dragon (the animalized, dead weight, *drag* on finer purposes and aspirations) that they have seemed to be acquiescent in the military tendency to 'Fight the devil with Fire': Though Intelligence knows that Fire is an element in which the Devil is much more at ease than are better persons: whether on thrones or among the Conscripts who have had to take 'marching orders' from those who delight in such doings. Leaders who forget (or possibly have never learned) that Liberty precludes the intrusion of any one on another: and that with the assumption of artificial privilege, license prevails: and religious (and every other sort of liberty) ceases to reign.

But it takes endless time (that is, all Eternity) to rehearse the upsteps in evolutionary development: stretched, as those upsteps are, over ages past and present.

Therefore, the old Thaumaturge and Seer achieved the best possible for the masses by doing as did Jesus, (as mentioned above) while leaving popularizing Wit and Wisdom to hoist into memory's Store-house the great facts of Solar Biology as hinted at by the use of jingles like this:—

"The Ram, the Bull, the Heavenly Twins:
And next the Crab and the Lion shine,
The Virgin and the Scales.
The Scorpion, Archer and the Goat:
The Man that holds the Watering-pot:
The Fish with Glittering Tails"—

which jingle roughly rhymes what ancient Chaldeans and others have taught to the effect that each of the twelve months of the year is related to the planetary influence of that month's sign! Influences which preside over the destinies of him or of her whose birth month it is.

According to this, it seems shown that eight out of the twelve months of the year are represented by quadrupeds or creatures of the water.

The characteristics of the quadrupeds the Ram, the Bull, the Goat and the Lion are sufficiently defined. The Scorpion and the Crab make a pair of a sort; while the Fish with Glittering-tails and the Waterer and "the Heavenly-Twins" in the upper-air, each self-dual, pair off by self in a sense:—leaving the winged-Archer (with the body of a Horse and head and breast of a man) who, with bow and arrow, shoots as he flies,—to yet hoof-it-along in antagonistic-friendliness with the Winged-Earth-walking-form of the serviceable Virgin and the Scales. Which last two (the Virgin and the Scales) go through the world, harvesting up and weighing old matters and new, with an immobility of hard-headed Justice and Judgment, often more serviceable than agreeable.

The Assyrians managed themselves, by presenting as their Ideal of Triuned Attainment, a winged, four-footed Lioness with a Woman's slender neck and head, refined featured and breast, but possessed of a litheness of form and a sharpness of claws quite competent to take care of herself and her young, even though the need of self-protection (winged Creature as she is) is *not* induced by her mate's lionized-nature.

For it is to be remembered that among the Assyrians, this symbol typefied the perfect triuned-Human. Because the Lion's lifelong faithfulness to the mate who *had chosen him* is well known. Therefore this triuned winged creature's characteristics symbolically included an upgathered-triuning of qualities through which the Ego refiningly had passed, when that Ego inhabited earlier forms.

For, with all the earlier Tribes, the fighting, animal-proclivities were much in evidence. The Hebrews spoke of Jesus of Nazareth as 'The lion of the *tribe* of Judah.' For '*Tribes*' used to fight each other in order to carry out some pet purpose, as Individuals in civilized society now, instead, express their personal-opinions in periodicals and newspaper-articles: or print them at their own personal expense: and then amiably *House* them, until they are publicly wanted. Such peaceful ways and methods were habitual to the philosophical persons of the 'Julia-Gens' B.C.: who were in such high repute before *The Fall of The Roman Empire!* Persons who in those en-

spirited Pagan Days, B.C., had good reason to believe that 'gods walked the earth in Human form.' Days, when their ideal of the dually-balanced Human was illustrated by a cubical-stone, uprisen out of which was a Head with a man's

face on one side and a woman's face on the other:—now popularly called 'The Janus-Head': and roughly significant of the possession by one and the same individual, of feminine and masculine faculties.

But as recorded by learned research, there is an unmanageable amount of introverted and controverted mystification concerning that Era B.C. For statements are as mixed as have been some of the new fashioned-pulpit-introductions with

which in this A.D. Era,—some ministers have presented to our Creator, the congregations of women and men, saying, "Oh! Lord! We are all Brothers of one Father." Words, which to some persons, may have seemed as inadequately related to the problem of Life, as to some, have seemed, the ultra-officious efforts of the would-be-Amenders of Our National Constitution! Amenders who long have been trying to get thirty-five parenthesized words inserted in the preamble to our fine, old Governmental Document. Thirty-five words, which would make it read: "We, the people of these united states (acknowledging Almighty God as the source of all power and authority in civil government: the Lord Jesus Christ as the Ruler of the Nations and His revealed Will as the Supreme authority in civil affairs) in order to a more perfect union," etc. etc.

For these parenthesized words would as smartly remove 'the unknown quantity' from the problem of our National-Government as the New Fashioned Invocation inferentially removes 'The Unknown quantity' from the problem of our Creation.

And what is as serious, the parenthesized words would include those who agree to that 'amendment,' in an absolute REPUDIATION of The Self-assertion of *the Messiah himself;* Who said, "MY KINGDOM IS NOT OF THIS WORLD."

Naturally then: the ill considered excess of this would-be-amendment of our primitively healthful Constitution, arouses the dullest of us to inquire, "If this parenthesized-statement is an 'amendment' what words could the 'Amenders' use, if it were their aim—not to 'amend' but to de-*viscerize*—not only the Nation's Constitution but to de-*viscerize* the Worship and the Worshippers of that Triuned-Omnipotent, Omnipresent-Omni-SCIENCE, in whose image 'we, the people of these United states,' are created: and in whom we live, move, and have Being?

But *this* is the Year NINETEEN HUNDRED AND SEVEN: when Common-sense to us is given, and when, in the paradisiacal Garden of God's Universe we are all *Kinder*—before each of whom is passed *All-that-is:* to see what each may *choose* to name *IT?*

Because, as good students know, more than a hundred years ago, there was 'Revived' (not originated) by Augustus II of

Poland and Saxony, the 'Order of The White Eagle': the famous Haleaelus Lucocephalus, whose phenixian quality and self-creative-potency, long before that date, had been represented on the Harpi monument of Xanthus at Lycia. A monument whose four corners bore the sculptured figures of a Bird with the head and arms of a woman who tenderly clasped to her breast a Human-baby form.

Some one who knew of the scripture promise, that the time would come when we 'should mount on wings as Eagles'—may have also been a sufficiently-instructed-Ornithologist to at least have learned as much of the Eagle's potency as was known to Bird-lovers: though much that is known of Birds

and of water creatures and of flowers and of planets and of *All-that-is*, would be unbelievable by unscientific self-bedazed minds. Especially to minds, which, from the cradle to the grave have miscomprehendingly dealt in blood-shed and in fury and fire: thinking and teaching that God "is altogether such an one as themselves."

The prime need of this epoch is, that the primitive principle of Vis, Vir and Vim should be comprehended by Educators, before they dare go into matters any more foreign to personal experience than may be the educating of our not too well taught College Youth.

There are Educators who could not do better for themselves —in any sense of the word, than to *take up land* and *take up home-making with such true young Helpmeets*, as *can take up the whole transaction to a level*, at least high enough, to lift the word 'Harpi' to its plane of original meaning:—revealing that those 'Harpies' were Harpers on Harps of a thousand strings. Strings which have long since lain broken: and whose music—like the strains in Humanity's bosom—has fled. Because, discredited and non-comprehended has been our American-Eagle: that Famous Haleaelus Lucocephalus which, about a hundred years ago, we chose as the symbol of American Liberty! A symbol and an Eagle and a Liberty—for the love of which many Eagle-like-Companions have filled the air with wails on topics repellent: bringing thus to themselves a repute for bitterness of Judgment, far removed from that, which young devotees to the Nature of the Mother-of-Jesus, should bear.

But as St. Paul said in effect of such things long ago: Mystery, as to the Scientific-facts of evolution, should be done away. But he also said that 'Women should keep silent in the Churches': he yet further said that 'Mystery was the Father (no, *he* said the Mother) of Harlots! Because he knew (or would have known if he had been an American) that if women did not mystifyingly keep silent, these matters would "right themselves in the Common-sense of the Common Schools; which by the Hundreds would be newly set up in the vicinages, where, would exist thrifty Townships with town governments and all the conditions which make of each town, a self-governing little assembly of people for people's comfort: and Home-keeping Life. All of which would differ, from results suggested by a recent newspaper hint, at the possibility

of a sort of institutionalized (shall we say?) corralling of children, into big schools, so distant from homes as to necessitate carrying them back and forth in carloads (but not exactly cattle cars): including an increased-removal of children from homes and a separation from the Mothers: which seems a blasphemy against the sacred-privileges of the Mothers who birthed them, and against the Fathers who, in virtue of their Human nature, are the protectors (and need the protection of) the sanity and the sanctity of Home.

The prime business of this Epoch is—not more manœuvring —but that in their own homes, all the parents who equally are 'Educators' of one sort or another, should realize that they are scientifically controlled and infibred (whether they know it or not) by the Eternal principle of Vir, Vis and Vim as now applicable to the moralized-mentality of Pneumatological LIFE: and should spiritually have learned that (as Scientists tell us) "When only positional forces are to be considered the Vis-vir-va of a system, depends on the initial and the final situation of the particles."

Natural truths (and there are no others) are innately comprehended by rightly bred—if not by *all* children who dwell in the Universal-Garden with the Mothers there. For it was this primitive education which brought the learners of The White Religion to become Winged Archers who enspiritingly follow the Eagle upward, as it eyes the sun toward which it flies!

To many minds, symbolism is confusing: therefore Art and blundering words about attempts at Art, are misleading as they attempt with paint or chisel, to deal with things of The Spirit. One way out of complications (as the Jews very well realized when *they* said that *God* said, Thou shalt not make any image etc. etc. of the Lord thy God)—is to study the Creator in the *Works of His own Hands.* For in them is the Spirit of the Living Creator in whom we (also) live, move and have Being.

MRS. AUGUSTE FRANCKE HERMANN MASON
(MRS. EVELEEN LAURA MASON)

25TH OF JANUARY, 1907.

THE MORAL LEADER:

And the Policy of Speech concerning the Addenda, "The moral leader of whom?" and "The Moral Leader out of what Confines?"

At this epoch, the term "Moral Leader" should awaken scrutinizing consideration of the questions, "Of whom?" and "Out of what confines?"

For instance:—

The confines from which Carlyle emerged were those set forth in the "Institutes of Calvin"; when he, in turn, had emerged from confines set by that Hierarchical Institution, whose best attempt to unveil "The invisible things of God" had seemed to him to be as mystical a covering up of "the *root* of the matter at stake" as, to Carlyle, those Institutes had seemed to be.

Nevertheless, Calvin's followers remained so sure they had the "root of the matter" that, in hedging it in from marauders they hedged out (for instance) such a man as Emerson, who, in getting foothold in his own "dual-soul's fair region," learned to *cherish* the Power of the radical of *that* "Tree of Life" to put forth "the twelve manner of fruit, whose leaves" (just even their leaves) "are for the healing of the Nations."

Emerson's ability to gleaningly utilize all he could get from "the twelve manner of fruit," enabled him to make much of those "glees" and to escape most of those "glooms," of both of which he speaks. But this largess of eclectic-study was in him facilitated by our Constitutionalized-freedom of conscience, thought and speech, which was *constructed* with the object of ridding Intelligence of mental bondage such as tended to mentally becripple the long Calvinized-Carlyle: who did his "root-grubbing" within mental hearing of Tartarean-belchings, which, at times, seemed threatening to engulf those, referred to in the aphorism, "To question is to doubt; and to doubt, is to be"—well, to say the least, not blest!

Probably these men's wives, knowing something of the "glooms," made what best they could of the "glees," which flashed forth from that "Intellectus Illustratus" that is greater than the "he" "ha" or True *Hu*-Man (that is to *be*) has yet become.

Flinging off a condensed reference to this, in the *double entendre*, "Oh, *Jane!* If *thou* hadst a message"—half-dazed as Carlyle was, at the mismanagement of the mystery-at-stake, annoyed at his difficulty in uttering the unutterable in common parlance, and vexed at the allegorical-net-work (named by him "Sartor Resartus," or "The Tailor Repatched")—did the Carlyles then proceed as did "the Esaiahs," when Isaiah turned for help to the prophetess, "who perfected the sphere of *his* prophetic action?"

? ? ? ? ?

I did not know Madame Jane Welsh Carlyle. But I did know a woman whose identification with the fulminations once dear to Calvinism, sent her a'search to learn *what* ideas of Divine-Wisdom's governmental-methods—and what statements relative to man's natural deprivation of goodness—had made Carlyle so excitedly-delighted at getting the courage to affirm "The Everlasting Yes," responsive to the query, whether man could (and probably would) do right, regardless of rewards or punishments: which search caused that woman chiefly to fetch out from Carlyle's attempted general betterment of all that had gone before, the first clause of the sentence, "Set your wages at zero: and you will have the world at your feet." A clause that helped speed that woman up life's mountain-road, with little thought of other "world" or "wages," than had been previously inspired by words heard in babyhood, quoted from an ancient Peruvian, who, to his dominator's outburst of "Slave, do you know I have the power to kill you?" had answered, "Fool, do you know I have the power to die and scorn you?" A rampageous refuting of mental-maraudings which, falling as it had, on her four-year-old-auricular-nerve, had set it, and every other, a'jump to attain the realm that evidently had become prospectively alluring to her historically beloved "Ancient Peruvian."

A self-regnant realm, the thought of which sent her whole being a'bound like a ball to that "Centre of Indifference," where, thereafter, she dwelt, content that it was obtainable

by those who like it; though meanwhile regardful of the welfare of those, who, instead, preferred (as did her "ancient Peruvian's *Pizarro*") to live at a level, signified by the quality of his promise, to preserve the "ancient's" life if he would betray his compatriot. A *Pizarro*, who for his pains, received the concussionarily-moralizing answer, "My life is as a withered leaf: not *worth* preserving." The concussions of which, reverberating through time and space, came down (as come other, like impulsions) not from this or that "Moral-Leader," but from the batteries of Force, which, intermittently, moralize Individualizing-Egos: each of whose upbounds from successive confines, in turn, increases the universal-tendency to *care* for confines, but as the root of a Tree (in its seeming self centred-Indifference) cares for the worth of each withered leaf: whose *worth* the root's attractive-power cherishes.

At the "Center" of such discriminating "Indifference," Intelligence dwells regardful of wrongs, as but conditions to be endured only until they can be righted: keeping grip meanwhile, less on this or that Moral Leader, than on the *power* of the Tree-of-Life's ability, to take care of its own; even though its own radical root seems in danger of being washed away by quicksands of the falsifying indirections which play with the fact that wrongs against woman are doubly wronging to her sons: as they poison the fount that waters the trees; turning the leaves (which should be "for the healing of nations") into Upas-like growths.

Such mismanagements would drive Intelligence mad: but for its hold on the assurance, that insight, foresight, love-of-justice, and of self-poised virginal-conditions of mind and being, had been sought and attained through previous conformations of Its will to Wisdom's ways of pleasantness and peace, before ever such discriminating *monads* were thereby enabled to take on that form of Spirit known as "Feminine."

Does this sound grandiose? Or, but as a well defined recognition of a basis, enabling The Spiritualized to bear and forbear with brutal-blunders, regardless of one's own inherent power to escape to realms whose methods are compatible with finer ministrations?

To me, the ring of a hit on a right mettlesome-basis for character-building, echoes up from this statement concerning the fortitude with which woman looks out at "the Chaos of

incriminating calamities," which, of old, she was said to have "brought into the world, with all men's woes."

On this "Chaos of Incriminating calamities," Carlyle too gazed as he stood (so he says) "at the centre of Indifference," gazing at the "splenetic-humors" and double dealing disintegrations of the monistic composure; which, left unmarred, would make self-sovereigns of such individuals and of their sons, with no more artificial Institutionalizing than is native to the orderly doings of the Tree, whose every leaf is self-nourishingly preserved to the end that it may bear its part in universal-Finalities, if "The Final" ever arrives?

But if, inherently so moral, why then is woman's Heroism so pathetically impotent?

This may well be asked: and as well answered, inferentially, with words spoken to a lecturer by a listener who piteously had said: "But—if we give you freedom, you will get away from us! We could keep no hold on you!" Such fears? They awaken memory of answering words spoken by Jesus to *his* distrusters: "Have I been so long time with you, and have you not known me, Philip?"

The New Intelligence knows, woman now no longer needs self-immolatingly to deal with man's old impulse to try find his higher-self through immolating hers?

But, for the needs of the less Intelligent, the thing to be done, is to remove complicities incident to the old 'conspiracy of silence,' by substituting instead, outright-scientific-statements of the fundamental-constitutional Law of The Spiritual Being of the Real *Hu*man: obedience to which Law, capacitates her to stand for the eventual creation of those spiritized-forms of Life, which Hebrews, Egyptians, Greek, Chinese, Celt, and other, older peoples, toiled and aspired to picture, not only in prophecy, painting, and song, but in proper person.

The *Arian* kind of Unit-arians know that Arius did not hold Jesus, The Nazarene, to be "Very *God.*" The real Arians accepted the fact, that the personality and sufferings of Jesus, The Nazarene, pictured, less fully, the self-affluent possibilities of a Perfected-*Hu*manity than did the Grace of that Mary (Minerva, Athene, or Great *T'ao*) who, "throughout the ages in histories' pages, whatever her name, is the same" ante-typal Ego-theistic *Hu*man; who—not by a fore ordained election but—by a long-back-stretching-*sel*ection, did, self-concentratingly *use* (instead of abuse and crucify) The *In-*

dwelling Power: incarnation after incarnation. Thereby achieving the final ability to outwardly express *It* in Form of Spirit: pure and simple.

Arius was nearly outlawed for anticipating (or recollecting) these facts of orderly evolutionary methods. But, now, if our Unit-Arians (nay, our common-school system) should make these facts, a practical basis for proceeding with a "new order" of man-building; those "who read as they run" would gladly hear that neither the wills nor wiles of man or maid should attempt to overcome the choice of another, when that choice is to *not* enter on the married (called by the ancients "the marred") state of existence. But, that each, should recognize the other's right to attempt (if so one chooses) to gain a moral, mental and physical Self-Composure to Self-Unity. True: the recognition of this right and of the *success* which would accrue from acting on it, would establish a valuable (but unpretentious) class-distinction: based on an inward (not outward) self-sovereignty, the attaining of which, would make way for an evolvement of a spiritizing helpfulness: quietly sustained, by those who (minding their own regular, ordinary business) yet would be tending toward a goal: which "goal, would be a step likewise."

That was the way it was with The skilful Young Carpenter! And if his right to *do* right as he understood Right had been conceded to him all along his way, he would have become "sanctified" not "through" but without "suffering." His *goodness* did not make him suffer. But it was the impudence of "those whited sepulchres" who, with every show of expectance of an answer in kind to their prayer, yet made him suffer, by doing violence to the *results* of his self-sovereign-purity:—though they had *prayed*, "Let thy Kingdom come and Thy Will be done on Earth as it is in Heaven." "Heaven," that place which is elsewhere explained, as a state where there "is neither marrying nor giving in marriage." But where all, as angels of God, are ministering Spirits to men of Good Will.

It was with this very common-sense fact that Arius dealt. So Arians can now individually deal with it if they choose—not "crudely nor mystically" but in a scientifically logical way. The same as John Milton (who was an Arian) dealt with it in his "Paradise lost": recognizing (as Paul recognized) that they who marry do well: and that "Well" is

likely to be quite good enough for the many. But that they who do not marry do better, if (*if* mark you) they have a vocation for that spiritizing of brain-substance which inures to that *refining* of brain-potency, which results in that cell-abatement of a coarser cell-genesis: which, if but that *kind* of cell abates, will tend to lessen the domination of matter over *mind*.

It is Huxley who stated "However complicated one of the higher animals or plants may be, it began its separate existence under the form of uni-cellated life. And Spencer taught, "if a cell under appropriate conditions becomes a man, there is no difficulty in seeing how, under further utilization of adaptability, the *substance* of a cell might" (shall *we* say) be so enspiritized as to become possessed of monistic capacity for such union with Omnipotent-Omniscience as would solve (if anyone cared to solve) the question concerning the potency and character of "the unknown quantity" in the problem of human perfection.

For whatever may be included in the higher-form-of-evolution of the Race, as-a-consequence-of-this-individual-effort-after-self-wholeness, its advancement will not be facilitated by the presumption of some, to psychologizingly deluge others, in the crude determination to prevent the "Elder Brothers" from retaining (I will not say gaining) the self-balance requisite for the fulfilment of *their real* mission on Earth.

For the reception of such psychic intrusion is realms away from that higher enspiritization of soul and bodily substance, which the Christized-Jesus had gained when, regenerated through and through, he "ascended to where he was before with the Father."

This needs to be spoken. For it has lately (1901) been affirmed in pulpit and repeated in press, that "All persons should marry: and that celibacy is wrong, if not evil":—regardless of truth concerning those higher needs for self-composure: which *needs*, render not only ordinary methods of marriage, but ordinary social intercourse, a disturbance to subliminalizing-seekers for spiritualized-identity.

The benefit of recognizing the *necessity* for gaining and retaining this Ego-theistic composure, is that the keen recognition of *this necessity*, will result in basing, both marriage and Home-establishing, on a refining regard to the fact that, those *who "follow* Jesus in his regeneration," *do* find soul and body

so knitted up together by baptism in Spirit-afflatus, that "receivers of this communion" really *do* become bodily "transformed by the renewing of their minds." For it is the *mind* that *does* the body make!

Therefore, anticipatory of actual bodily "transfiguration" through the formative-power which comes from obedience to this injunction, "Let the same *mind* be in you, that is in Christ,"—the young will be made acquainted with the physical natural *consequences*, of rightly utilizing this Era's increased inflow of Spirit-Potency. For this knowledge will clear their minds of the perplexities and multitudinous crimes, with which *Ignorance* is deluging *un-armored* and un-helmetted Souls.

For the Whole Spirit of Life is here: working powerfully, through *all* avenues: quickening *all* impulsions.

And it is these baptisms which often so overwhelm un*in*formed Ministers, as to render their *responsibility* (?) for woman's accomplishment of her mission, more burdensome than these un*in*formed Priests and preachers are able to bear in a way comfortable to the requirements of the chief-factor in the Problem, the Woman herself.

Therefore, such, will be the better for knowing that, whatever mere psychic-students may think of themselves, there are Christ-accepting and serving *Human* Beings: who are prepared to rightly utilize the moralizing results of this Spiritized-epoch. Knowing that *their* bodies are not their masters: nor is the propagating of more, mere disordered, diseased child-forms, necessarily their affair: if, instead, they choose to sustain that mental-devotion which will make "straight paths for the coming of" more-highly-evolved-Spirit-Forms: by fashioning, with mental devotion, the unthinkable and unspeakable, into phantasma: which phantasma may next take form in electrifying Thought-atoms: which Thought-atoms, by mental-*actitation* may be actuated into such forms, for the reception of such Spirit-potencies, as poets have never uttered, nor painter's brush has never limned; nor have tones nor half tones, in octave ever-so-many yet echoed over Eden's walls.

For these oncoming Spirit-Forms must be possessed of an enfibred capacity of brain-verve and etherealizing-vigor, competent to sustain enshrioningly the inflows from the Eternal-source of Knowledge, Wisdom, and Beauty. Which Forms are not creatable by "will of Man, but by my Spirit," as saith

Eloihim: our Triunized-mother-father-*Life!*—the Monad-of-Monads.

This Spiritized-Resultant-of-devotion-to-the-principle of Life will come to monistic-man by such a personal-union with the "root of the Tree-of-life" as was co-natural to the nineteen hundred year-ago Jesus of Nazareth.

Such adherents to the "radical root," will as likely be found among individualized, natural-science-students, as among adherents to an intervening Institutionalism. Because the communion which the first receive, is the communion (and they are the communicants) of that Liberty wherewith Christ ("the root-of-the-Tree-of-Life") makes people free "from the ways of sin and death:" by mentally-moralizing their very nerve-substance and tissue.

MRS. EVELEEN LAURA MASON,
A MASSACHUSETTS UNIT-ARIAN.
(Mrs. Auguste Francke Hermann Mason.)

MAY THE TWENTY-FIFTH,
NINETEEN HUNDRED AND TWO.

PAPER READ BEFORE THE CASTILIAN CLUB, MAY 1st, 1901,

ON

FRENCH INFLUENCE IN ENGLAND DURING THE REIGN OF QUEEN ANNE.

Madame President, Members of the Castilian Club and Guests:

As I take up the subject of the day it will less concern Queen Anne's reign than the so-called French Influence in England during her reign.

But—to define, measure and identify Influence is indeed an elusive task. For Influence is as intangible as it is powerful. Therefore armies may confront each other with the purpose of annihilating opposers, and may again and again reinforce their columns and yet effect nothing permanently decisive: while Influence, unseen and silent as the summer air, may achieve what all the embattled hosts of Europe, Asia, Africa and the Islands of Sea, at last with all their roystering, will but leave Influence to accomplish in virtue of its inherent, life-awakening quality.

Meanwhile, the attempt to set a national boundary line to the *source* whence Influence comes, or to the field over which it plays, or to the nationalities or even the persons whom it pervades, is as futile as would be the attempt to set lines of demarkation to the air we breathe: which air is at one with the sea-sweeping hurricane and desert-scorching simoons.

Nevertheless, we will try to *verify* the so-called French Influence; because, I take it, Twentieth Century women are studying history, not to burden their minds with the dates of fights and the names of fighters, but to get at the philosophy of events and at the *Principle* at stake.

Probably after we do our best to find the source of French Influence so called, we will but learn that a "constant result argues a constant cause": and that this constant cause was at work not only in France, but in countries and in times pre-dating—not only the beginnings of the "Island history of England," but also pre-dating Roman history or even ancient Egyptian civilization.

Thus, at the close of the paper we may find that this discursive outlook will show the conditions of Queen Anne's reign (from 1702 to 1714) to be but part and parcel with our today's world-wide tumults. For now the same "cause" is working the same "results" as it will continue to do until the *Cause* of the "Conflict of the Ages" is dealt with more wisely than ever yet it has been.

The chief difference between conditions in Queen Anne's time and the conditions of today is that which inheres in the advancement which the last two centuries have brought—first, in our increased mechanical contrivances and electrical means of rapid transit and rapid intercommunication with all parts of the world; and second, in our increased ability to more swiftly slaughter each other in methods of legalized murder called warfare; and third, in our increased facility in manipulating money-tokens by the banking system, which Macaulay tells us was so restricted in the time of William the III. "that there were old men living who remembered when there was not a single banking house in London." Relative to this, Evans says, "As late as 1750 there was no other but the Bristol Old Bank out of London except one kept by a Jew at Derby"—thus incidentally showing that then the Hebrew was the creditor of the money borrower, as the Rothschilds, I believe, are the creditors still of the British government—and showing that theirs is the historical honor (if honor it be) of so manipulating a comparatively little gold as to make it "a rod of iron" with which to "rule the nations" who permit themselves to forget the force of the Hebrew scripture which says, "The borrower is the servant of the lender."

Therefore we see that conditions in that reign were much like those in this,—our tumultuous epoch. Yet now, as well as in Queen Anne's reign and how-so-e'er-far-back-we-may go, there are and were to be found men and women of keen intellectuality, and a few of spirited perspicacity; and others, who chiefly sniffed the gale to catch the fostering breeze of personal advancement, apparently regardless of the existence of that Principle which is at one with the law of the constitution (or make-up) of man's being; and the constitution (or make-up) of universal things, seen and unseen.

This Principle was partially recognized and urged on people in the time of the Cromwell interregnum; and later by other men who trust "the people" as being under the leadership of a

power who, having made them, is sure to redeem them from animalism and from "all that hurts or makes afraid": always allowing, they are left free to follow the inner voice which each soul inherently is impelled to follow.

And this brings us to see that it is the impulsion of this Inner Voice which is the Influence that I am seeking to define, measure and identify. For it is this which gave rise to the Latin proverb "The voice of the people is the voice of God";—thus showing how immense and how intense in interest is the subject given me by the Club.

In Elizabeth's reign there was an abundance of that "eat-drink-and-be-merry-for-tomorrow-we-die" "smart set" which springs up mushroom-like under conditions where starvation has been the rule and where over-fed stomachs, with the consequent deadening of *spiritual* energy had been but the rarity. For Elizabeth, with all her domineering methods, felt this Influence and tried to make way for it; and it is within proof that she knew that with an over-yielding to physical satiety there comes an unreadiness to utilize instructions to which teachers of *abstemiousness* pledge those students who desire to conform themselves to methods of life which, followed up through several generations, *do* result in changing brute-force into that affluence of *mind* whose intellectualized power really does render visible things that were unseen, and really does render permanent joys that perish otherwise, not with right use, but with abuse.

Yet notwithstanding these high possibilities the less-developed-half of the race has loved animal comfort better than spiritual refinement: and so has averaged to subject those who are spiritually refined to the abuse which animal instinct thrusts forward. Therefore, with the best efforts to discriminate between the practices of the average Saxon and average saint, there remains much to show that in nature these were not so widely separated as they were classed as being. For in all times and climes there has been in the masses, quite as truly as in the ministers, "the brilliant dreadfulness" to which Chinese scientists allude, as to a Principle that can be depended upon to awake to action at the right touch. And this principle, when not drowned in an anti-natural sensualism from which brute instinct recoils, is, *au naturel*, the real English character, whose tendency is to hold even elastic institutions in abeyance to, at least, *English* individuality.

Very stout were the individualizing growths which were put forth during the reign of the Tudors; which, as you know, covered the whole of the 16th century and "lapped over each end of it, both back onto the 15th, and forward to the 17th, *i.e.*, from 1485 to 1603." Growths which in Elizabeth's time burgeoned forth into fixed purposes to hold onto individuality as distinct from the institutionalism to which this Queen would *not* succumb: much as she loved and tried to utilize this, the only scholarship of that age; of which scholarship she could and did become partly possessed, while yet opposing *Papal domination.* This, squarely stated, is Elizabeth's attitude as I have reason to understand it.

This individualizing Influence acted within her and others, impelling them finally to the "War of the Roses": which broke forth in the time of the Plantagenets, when the House of Lancaster essayed to stand for the assertion of individual opinion as against what they primarily felt to be the *absorption of the individual* in the hierarchical *institution* of which the Pope is said to be the visible head on earth.

This War of the Roses grew out of the same Influence which created the opposition that existed between Matilda and Geoffrey, the founders of that Plantagenet family which had held the throne 331 years previous to the time of the Tudors; and had seated on it fourteen kings, each of whose reigns were deluged in the same controversies as those which had kept Matilda and Geoffrey (intelligent scholarly persons though they both were) fighting. This conflict went on among all the Plantagenets, notwithstanding the clerical effort to keep up the balance of power by compelling marriages which, under the upside down conditions, could but result in making pandemonium in the house, and in effectuating throughout the world at large the same perturbations as filled the homes.

But not with the Plantagenets did the so-called French influence begin. For back of them, as you know, was the Norman family who held the English throne for 418 years; and back of them were the Angles of old Angleland in the south of Denmark: who in the time of need used to help the Saxons of which never-say-die stock was the first Matilda, great-grand-daughter of Edmund Ironsides.

This first Matilda was full of the traditions of the Welsh and Scotch; and yet married into the so-called French Influence which characterized Henry of Normandy, sir-named

Beauclerk; with the result that he then became King Henry First of England, and father of Matilda (or Maud) who, on his death,—being then the widow of the Emperor of Germany, Henry the Fourth—became also rightful heir to the throne of England. Thus, when *this* Matilda married Geoffrey, Earl of Anjou, she carried with her the influence of her associations as Empress of Germany, as well as of her French and Scotch ancestry; bequeathing these to her children in addition to the French influence of the Earl of Anjou, if French the influence could be called, which came by the way of the son of Fulke, King of Jerusalem; which son was an adorer of the lion-standard in honor of which he had built a lion house, decorated with its images, as he hoped to dominate the earth by allegiance to what it symbolized.

I have persistently traced this conglomeration of so-called "bloods" and "influences" so as to show that this Influence called French was and is as intermixed as is the other which is supposed to be inherently antagonistic to it. And I have done it to reveal that as "of one blood are all the nations of the earth," and as God is the Maker and the substance of them all, so of one Influence are all individual impulsions to self-expression and self-use. I make this statement, being able to support it by proofs which, not written history, but symbolism and heraldic seals throughout the ages have kept for the instructions of those who 'may read as they run.' And I have taken Matilda as illustrative of this universal tendency to self-expression, emphasizing her life and that of her consort, merely as a *starting point from which to illustrate humanity's natural tendency to be impelled by the Divine Influence which cannot be called by any national name nor have boundaries set to it by any geographical lines.*

I claim it was Matilda's inherent recognition of the rights of others to self-expression and self-use which caused her so readily to accept as the symbol of her family, that "sprig of broom which the Earl of Anjou wore in his cap"; and caused her to adopt this plant-a-genet, as the French called it, as a sir-name for the Plantagenet family. And that she did it, because its symbolical teachings (as will be shown) were "food convenient" for inheritors of the aspirations to which the Saxon standard of "the white horse" impelled its admirers. This broom plant, you remember, is a kind of plantain called plant-a-genet or young horse-plant:—of which Philip Gilbert Hamer-

ton speaks in his book "The Sylvan Year" saying, "it grows abundantly in the Val Saint Veronique" and elsewhere; and telling us how illumined were the banks and dales which its golden lily-blossom bedecked.

When conventionalized, the flower appears as three lance-heads; but it is more and different from that. For it has the botanical peculiarity that while the flowers, which grow upon the apex of the stem, are male, those close to the stem, being androgynous, symbolize the potency which inheres, at least latently, in each individual's dualized soul. Because, the soul, like this androgynous flower, has within itself the power of reproduction; as the soul's lion-like, predacious will-force *subjects* itself to the guidance and control of that inspirational, indwelling Wisdom-Power which the Hebrews named 'Immanuel,' God with us.

Now this Maud, or Matilda, with her Scottish French lineage, derived as it was from Celts, Cimri and Gauls, was descended from mystics who knew of the Opus Magnum of which (consciously or unconsciously) the women of those early races, among whom were Carthaginians and Phœnicians, were priestesses.

So, could the Jewish Geoffrey have risen to the dignity of meeting Matilda on the free give and take basis of discussion, natural to intelligent Americans of western civilization, they, together, would have discovered that the lion-idealism is but a fragment of the whole philosophy of the attainment of that *self-poised self-harmonization* which inheres in the *Real Power* of the Real Man. And way back then, they could have announced to the world that *that* Power was the only one worth developing or sustaining for the use of self and others. If there could have been but a free expression instead of a miserable repression of the occult facts concerning soul development, the simoon heats and hurricane furies which tore their hearts would not so have shocked the nerves of their children after them, as to make of them a race of *unhappy* fighters. But the trouble was, such a discussion would have included the revelation of facts for which the lower element of the average individual soul (and *so* of Society) was not ready. Therefore it was a large advance on Maud, Matilda's part, that she did not, "for quiet's sake," let drop the principle at stake; but instead, with sweet steadfastness and good judgment, seconded

the object of the son of the King of Jerusalem, by the vigorous adoption of the plant-a-genet as their family-floral emblem: with the result, that it was so adapted to the use of the lovers of the Saxon standard of the white horse, that, in its accommodated English form, it furnished the name Plantagenet to fourteen kings who for 314 years carried the name and kept the symbol before mystics and other intelligent, peace-loving persons whose minds are swayed by the soul-full significance of ancient armorial standards and seals heraldic.

There is much to show me that Matilda was one of those seer-like harmonizers of opposite factions and fancies; whose "*reasonable service*" (if they are but allowed as Paul bids humanity to do, to "present their bodies a living sacrifice unto God holy and acceptable which is their reasonable service") tends to bring humanity to the sublime, original, unitearian purpose of developing divinitized sons of God. It was this, which more or less definitely she had in view. But this *unite*-arian purpose of unfolding the spiritual mystery of the lily's functionings was suddenly held in partial abeyance by the snatching of her crown by her father's nephew, Stephen; and by the subsequent battle for its recovery into which she plunged: with the second loss of it: which was followed by a final settlement of the affair, as Stephen promised to make Matilda's son his successor.

Perhaps she recognized that this Stephen was also an individual impelled by The Influence that infilled him with *ideals*, the significance of which is hinted at by his choice of the seal, which was a true sign of his character. His seal was a winged centaur; that is, a flying creature, with the body of a horse, and the head, shoulders and arms of a bow-and-arrow holding man:—who, as he flies, shoots forth pythian darts, significant—not only of Stephen's methods as he sped to his coveted field of action and across the stage of life, but of his allegiance to the purpose and principle of the pre-Christian age in ancient Gaul. His seal, in its makeup, not only connected this Frenchman's ideals with the "white horse" of the Saxons, but with Druidic devices, as shall be shown; reminding us of De Quincey's words that, "For life's battle one needs must be a centaur, with the body of a horse and the brain of a man."

An engraving before me gives a picture of this alert Stephen at the time of his brief reign. The picture is further illustrated

by the presence of Geoffrey on one side and Matilda on the other. The point of interest being that the Earl had not the lilies in hand or on cap, but being the son of the King of Jerusalem, stands dressed in what seems to be an accommodated form of Jewish cap and robe, with a staff in one hand and a curved, pointed shield, about five feet long, held on the other arm in a way that enabled him to stand within its protection. This shield was emblazoned with young gladsome lions, neither couching nor ramping, but dancing on one light fantastic toe, and with arms (for they could hardly be called legs) lifted up joyously: while their tails were flicked up their backs as if lashing them up to the business on foot—no, on the tip of one elastic toe which alone touched the earth. Nothing more gayly uplifting need be seen as symbolic of the "lion of the tribe of Judah."

But this lion-defended son of a Jerusalem king is pictured gazing with restrained anger into Matilda's eyes as she, with half averted figure looks reflectingly not at him, but at the lion-emblazoned shield, while she holds in one hand—is it the record-scroll of her race?—and with the other presses to her heart the plant-a-genet, on whose purpose she seems keeping her hold. Printed words could not make more evident than does this picture the fact that Geoffrey clung to the Influence which came to him as the son of the King of Jerusalem, and valued himself more as the scholarly writer, Geoffrey of Monmouth and Earl of Anjou, than as Consort of Matilda, Queen of England.

I confess I am captivated in observing how inspirationally the Influence which equally impelled Matilda and the Earl to self-expression and self-use was breathed forth on their sons who used to say of themselves,

"It is the birthright of the Plantagenet race to be at variance."

And this gives us a very good text for questioning whether the "Conflict of the ages" is altogether an evil thing; and gives us to ask, "What does variance include?"—and to answer, "Variance includes a varying from cast-iron rules standards or lines of enforced ahcievement." And a tendency to "variance" but suggests the possession and use of that personal moral and mental energy which, opposed to stagnation, tends to put forth those multitudinous individual ideas which, if they have "free course," become serviceable as parts of Infinite

Variety. For variety is made up of *fully developed* atoms only; which atoms—because of their individuated fulness—are able to unite on a plane of higher service without the encroachment of either atom upon the other; and with the result that a *new* plane of higher service is developed; whereon individuals *still* meet; and notwithstanding their continued variance, up on these heights "*work*" with a God-like efficacy, as veritable mental-motor powers.

For, as antagonistic water and fire, when adjusted, produce steam-power, which, in turn, can be used to propel the mechanism that is capacitated to draw the electric current from the air—so the development and natural outworking of "the birthright to be at variance" always will result (when it has "free course and is glorified") in such a scientific utilization of Pure Spirit-Influence as will put an end to further *waste* (which is different from *use*) of human energies, either on fields of battle, or of forensic quarrels, or in the life of the home.

I purposely tarry over the affairs of Matilda, her consort and sons, to emphasize that the *variance* in methods and purposes which energize parents—instead of being evil—is advantageous to children, who thus are filled with an individualizing potence which makes such men and women mightily influential in times of danger when individuality and an institutionalizing-engulfment of it come into contact.

Matilda fared hard in her struggles, for the world was then several hundred years younger than it was at the time of Queen Anne's succession to the throne; and, in the interim, struggles for self-government and self-expression had been successful in England. So that by the end of the reign of William and Mary, many persons had concentrated their energies in the attempt to substantialize protests against the influence which is attributed to the country called France, and to the church called Catholic.

This they attempted to do by drawing up a written Act "to the keeping of which Lords, spiritual and temporal, and the Commons," were to pledge themselves and their people in the kingdoms of England, Scotland, Ireland and France. It was called "An Act for the further limitation of the Crown and the better securing of the rights and liberties of the subjects."

This limitation of the Crown chiefly consisted in securing its succession in the Protestant line: and in declaring that "after

the death of his Majesty and Queen Anne, in case they had no heirs, the excellent Princess Sophia, daughter of," etc., etc., should reign. Also providing that any person or persons who should be reconciled to, or hold communion with the Catholic church, or shall marry a Catholic, shall be subject to incapacities as provided and established in the foregoing clause. And that whosoever shall come into possession of the Crown "shall join communion with the Church of England as by law established"; and that from and after the time that this further limitation Act takes effect, "All matters relative to the well-government of the Kingdom, which are properly cognizable in privy counsel by the laws and customs of the realm, shall be transacted there." And that, "after this limitation takes effect, no person born out of England, Scotland or Ireland or dominions thereto-belonging, although he be naturalized (except such as are born of English parents), shall be capable to be of the Privy Counsel, or member of either House of Parliament, or to enjoy any office or trust, either civic or military; or to have any lands, tenements or hereditaments from the Crown to himself or to any other or others in trust for him," etc., etc. Also stating,—

"These laws of England are the birthright of the people thereof; and all kings and queens who shall ascend the throne of these realms" (including, I suppose, the realms called Scotland and Ireland) "ought to administer the government according to these laws."

This was called an Act of Settlement: but the antagonisms that immediately became rife, and the plans for war which immediately occupied the first following assembly of the Privy Council, showed how much easier it is to settle on paper a matter of control than it is to settle it on persons.

This was an attempt to sweep away wholesale that bigotry and love of domineering which is attributed to the Catholic Church, by casting aside all persons and purposes which were not conformable to the rulers of the Church of England. The whole document should be read to understand how strenuous were the attempts to thrust on the people of Presbyterian Scotland and partially Catholic Ireland and versatile, revolutionary France a sworn allegiance to the Church of England.

Defoe, in his review of this, asks the question, "Would any man who had seen the temper of the people in the time of the late King James, believe it possible that the same people,

without judicial infatuation, should reassume their blindness and rise up again for bondage?"

Canny Scotland as usual had its opinion of the matter and expressed it. So when Queen Anne was empowered to appoint the commissioners to treat for England's union with Scotland, Sir James Macintosh said: the commissioners were appointed "but not without some insolent reflections from Sir Edward Seymour, in the same spirit which had irritated them" (meaning the English) "against the Scotch in 1700."

But I ask, what could the signers of such an Act have expected except that ALL (as well as the English) would be impelled to such a desire for self-management and self-control as would render that Act of settlement of less binding power than a wisp of straw: except on persons who endeavor to render to others what they claim for themselves.

Such an one *was the lady from Denmark*, Queen Anne. Hers was that real love of Liberty which seeks to procure to others what it prizes for self. But as there stood on record an earlier 'Act of Toleration,' which was established during the reign of her immediate predecessors—William and Mary, this Act made her way 'authoritatively' plain for her to walk in, unquestioned by the Law-abiding.

The following quotations will show her relations to her duties, amid the complications and duplicities, which, pressing in on all sides, bewildered others.

Knight says of the matter, "Immediately on the death of King William, when the privy Council as usual was assembled on the demise of the Crown, Queen Anne spoke to the vital question regarding the war against France, which was being pressed, saying, 'I think it proper, upon the occasion of my first speaking to you, to declare my *own* opinion of the importance of carrying on all the preparations we are making to oppose the great power of France. And I shall lose no time in giving my allies the assurance that nothing shall be wanting on my part to *preserve* the *true* interests of England, together with theirs, for the support of the *common* Cause.'"

And further, at the close of the sessions, the Queen is reported as saying: "I shall be very careful to preserve and maintain the 'Act of Toleration;' and set the minds of all my people" (people not subjects, said the Lady from Denmark), "of all my people, at quiet."

"My principles *must* always keep *me* entirely firm to the

Church of England: and will incline me to countenance those wno have the *sincerest* zeal to support it."

The Queen went into the house of lords on the eleventh of March. She spoke of the late King: as having been the support—'not only of this kingdom, but of ALL EUROPE.'

She said of herself, "I know *my* heart to be *entirely English.*"

Historian Burnet takes occasion to mention "She pronounced all these things with great weight and authority: and with a softness of voice and sweetness of pronunciation that added much life to all she had to say." Yet Knight called her speech 'Ambiguous.' But I ask you, how could Knight call ambiguous this statement of her purpose as Queen of England, Ireland and Scotland? What *could* more discriminately define her relation to her business of setting 'the minds of her people at quiet'? Of what was their greater need, than of this, at a time when Leibnitz, "the great philosopher and calculator of political events, wrote from Berlin, 'The great animosity which prevails between Tory and Whig gives men a bad opinion of affairs in England';" and when,—as Knight said, "The country was engaged in the greatest war and committed to the most complicated alliances of any period of her history: and the *government* was making the most strenuous efforts to disturb that internal tranquillity, that had long subsisted under a system of toleration, and to revive the bitter hatred in matters of religion which had appeared to have died out, except among extreme bigots of both parties."

Doubtless, Queen Anne, as the last of the Stuarts, had weighed the claims of the institutionalizing Papal Church against the claims of the supposed-to-be more Individualizing Church of England:—and, that there might be no uncertainty as to where this individual-Lady-from-Denmark (who was also Queen of England, Scotland and Ireland) stood, she said," My principles must always keep Me entirely firm to the Church of England. I know my heart to be entirely English."

Ambiguous? Did Knight by any chance, mean—not ambiguous but—too intensely comprehensive and too critically far-reaching to be understood by her double-minded listeners?

Let us see.

I quote: "The Parliament was prorogued on the 5th of April with the expression of the following sentiment by the Queen;—

"I could heartily wish men would study to mind their own

business, rather than busy themselves with reviving questions and disputes of a high nature: and which must be with an ill-intent, seeing that they can only foment, but not heal our animosities."

Was this ambiguous?

Let us review Queen Anne's words in the light thrown on her character by her great seal; for there the discriminating justice and accuracy of her principles and purpose appear.

Her seal shows, she had well weighed her duties, and had attained to that "Equanimity which, strong and forceful, sits in great enlargement, glorifying the Truth with meekness."

A steel engraving of her shows, in her large-eyed-outlook and composed lineaments, the 'quiet' at which she wished to keep her people: and at such a time of intrigue and tumult, this may have been "the kind of charm" of which Burnet spoke so appreciatingly.

Queen Anne's seal shows her seated on a shrine-like throne, which is surmounted by an entablature, decorated by angels, holding to their mouths trumpets.

On her right hand this entablature is supported by the right hand of a woman, who holds in her left hand a little house or temple. On the other side, upholding the entablature, is the figure of a Roman, or other Lictor, bearing the fasces (rods bound together round the handle of an axe), which lictors (who, under the Romans, were required to be free-born) bore before magistrates, to clear the way and enforce respect. Flamen Dialis, or priests and vestals of Jupiter were also attended by lictors.

To proceed—Queen Anne's right hand was extended, and in it she held pointed upward a sword at the side where a lion, seated on his haunches with averted head, clasped a globe covered with quarterings. In her left hand was a globe and symbol of self-unification: under which, seated on his haunches, with averted head, was a unicorn or one-horned white horse. Both of these creatures looked as if their minds were "at quiet."

The lictor with the rods bound about the axe, to my mind, emphasizes the hold which was kept on conditions relative to a time at least fifty-five years B.C., when Cæsar (the Pontifex Maximus of the then Pagan Rome) came to Albion on a tour of armed inspection soon after his visit to Egypt, the land of Cleopatra, the last of the Ptolemies. After this tour, Cæsar

had gone back to Rome. Then, before "Cassius' envious dagger ran Cæsar through," this learned warrior had written his Commentaries to which we can all refer.

For these commentaries suggest many things, apparently forgotten concerning conditions under that Druidical civilization which had reached its climax in Gaul at the time of Cæsar's arrival there 55 B.C.

Writing of what he found, Cæsar said, "The population is very great and the buildings are very numerous." He also minutely described the system of Druidism, speaking of the people's courage, discipline and obedience to authority as well as of their impatience of subjection. He states that they exchanged money of gold and copper for commodities, and had temples of gigantic proportions, with teachers of whom it was said, "the most perfect element of learning exists there": and "to them resort votaries."

The question arises, was it as a votary of this "most perfect element of learning" that Cæsar so suddenly came to the land of Druidism after his stay in Egypt, where a knowledge of the natural sciences of an unparalleled sort prevailed? He tells us "the Druids held that at death the soul does not die" and that their teachings were not confined to their own worship, but that they discoursed on the heavenly bodies and their motions, the extent of the world, and of peoples of distant climes. He tells us that not only in concerns of peace but in times of war, even enemies deferred to Druids and to their inspired singers: so that frequently during hostilities "when armies are approaching each other with drawn swords and lance extended, rushing between them, these men put an end to their contentions, taming them as they would wild beasts."

After Cæsar's death and during the five hundred years in which the army of occupation, administration and taxation was settled there under Brutus, Agricola, Claudius, Plautius and others,—this greatly reduced land-of-Albion was held as a Roman province. Historians speak of the military walls, lighthouses, etc., especially the military roads which it is said Antoninus built across the country from the Frith of the Forth to the mouth of the Clyde.

Part of this work was done as work *has* to be done when aliens seek, in a compulsory way, to accomplish results which include the destruction of values that could have been conserved if but *time* had been taken to proceed on the "principle

of action" which Diodorus Siculus says the ancient Druids had and practised.

We are told that principle of action was "the principle of association in their industries as well as in their religion." In proof of the state of things found by Cæsar among the Druids, the historian Knight says, referring to "the celerity of Cæsar's movements across the country when he was chased by four thousand chariots which Cassivalanus (or Caswallan) opposed to his progress": "It seems impossible to imagine he could have so penetrated a marshy district without roads." But regarding this difficulty Fabyan says, speaking of pre-Roman times:

"King Dunwallo (called Mulmucius or Mulmutius) began four highways in Britain." And according to the same authority, these "were perfected by the king's son who caused workmen to be called and set them to pave with stone the landways that they might sufficiently be made known to all way-goers or travellers."

Meanwhile the "huts" of the people showed but a poor appearance so that Caractacus referring to them when he was a captive at Rome, said to his captors, "Why do ye who possess numerous and durable edifices covet our humble cottages?" But—relative to those humble cottages or huts, pages could be written suggestive of the probability that these huts with their fire-places were like openings in the earth still to be seen, which appear like pits, narrow at the mouth, though below ground they spread out into huge chambers leading one into another so that these probably were among the exits and entrances to the stupendous rallying places where the larger life of Druidical civilization was carried on and the work and worship of these innumerable hosts was conducted.

For says one writer, "as the popular faith of the Greeks is associated with the beautiful, that of the Druids is associated with the vast." And vast indeed were the limitless stretches of country, and their equally limitless covered roadways running along what seemed to be chains of hills, throwing out lateral branches from line to line and from town to town: through which covered ways, says Knight, "they ran their scythed war-chariots in a way that told of something more than mere ferocity of manners."

In reference to the original size and geographical boundary

of what is now but the British Isles, Richard Verstegan says "that our Isle of Albion hath been continent with Gallia is the opinion of divers." Much later, puzzling over this, Sir Thomas More says, " . . . moreover, as they say and as the fashion of the place doth show, it was not ever" (always) "encompassed about with sea. But Utopas" (Brutus) "whose name as conqueror the island bears, even at arriving and entering on the land forthwith obtaining victory, caused fifteen miles of uplandish ground where the sea had no passage, to be cut and digged up and so wrought the sea about it."

Knight's history gives us this quotation, but much further from Thomas More can be found in his book "Utopia."

Knight proceeds and begins this part of his history of England by stating, "Our *Island* history commences with Cæsar;" which in my opinion emphasizes the points that Cæsar after his return to Rome (before "the envious Cassius' dagger ran Cæsar through," when he, falling at the foot of Pompey's pillar, and seeing Brutus among his enemies ejaculated "*Et tu Brute*"), Cæsar (whom Tacitus says "did not conquer Britain, but only showed it to the Romans") had written those commentaries of which, all that we now *popularly* have left, begins with "All Gaul is divided into three parts," thus pre-substantiating Richard Verstegan's statement that "Albion's Isle *hath* been continent with Gaul;" that is, used to be part and parcel of the country now called Germany, and of that now called France, and of countries, how much further south than these, we will not proceed to image. So that "the land which was cut up and digged about" probably was not only that, where the English channel now is between so-called France and the British Isles, but also, where the North Sea is between the British Isles and Germany, as well as where the Irish Sea is between Scotland and England and the "little Green Isle."

Relative to the Druids it is stated definitely that "they were opposed to the Romans." Which naturally would occur as pagan-Rome's business in life was to gain dominion over every part of the world: and absorb every value of every kind by every means. Pagan-Rome (I am not speaking of Christian Rome) lived by fighting, taxing and administering the earth. How then *could* the Druids (who lived on the "principle of association in work as well as in worship," and who, in order to live in peace, dwelt—as to their institutions

of learning and great places of worship and work—in the depths of the earth; flying from point to point of their domains through covered roads) be at one with the activities of those who lived not for work or worship but for war and plunder?

If all these things were so, what more natural to suppose than that they who built these subterranean roads and cavernous realms could and would, when occasion demanded, dynamically blow up such portions as would let in the floods of the ocean, and thus separate section from section so as to circumvent the inroads of land-invaders who, having taken possession of Egypt under Cæsar, intended next under Brutus to take possession of Gaul?

But the subject is limitless, and my hour is not. Good authority tells us a book of three or four hundred pages could instructively be written on these Druids; whose ancient chief seats (some one tells us) were in Wales, Brittany in France, and in Dreux and Chartres of France, the conditions of which are in proof of the existence of *a community in religious interest and influence* that (previous to the physical disruption of the British Isles from France) had kept these people at one mind. So, if we find that in "All Gaul" this influence in the pre-Christian times was Druidic, this leads to the discovery that the French word "Dreux" is like the Turkish word "Druxi," which is the name of a religious sect in Syria, living in the mountains of Lebanon and Antilibanus in the district of Hauran: and also to the discovery that there are in Turkey Druses or Druxi, who, we are told, "will answer to no other name than Muahidden or Unite-Arians."

This brings us to look up the orthological meaning of this word Unitarian by which the Druxi of Turkey in their own language call themselves.

As you remember, the Arians were followers of Arius: a presbyter of Alexandria, Egypt:—whose distinctive teaching was that Jesus was the noblest of created beings, but that by nature and infinity he was not 'very God.'" The further views of Arius included the great evolutionary philosophy to which they naturally led. With these Arian views, the Druses of Turkey, as well as the sublimest Hebrew idealists and other women and men of spiritual aspirations, were so far united that now as then they live, teach and work in the expectation that *divinitized* men can and will be born if but woman, unhindered in her orderly development, is encouraged to become

equally divinitized with HER who, *because of* her spiritually virginal harmonization, was the mother of the archetypal man Jesus.

This gives a hint at some of the theories and teachings which awoke antagonism against the extreme sacerdotalism of what was called French influence: and helps us to identify the '*genre*' of that Influence in England during the reign of Queen Anne. For it is further stated that "The word Drusian or Druzian pertains to Nero Claudius, called Drusus Senior; who lived 33 to 34 B.C., and was stepson to Emperor Augustus, who was grand-nephew to Julius Cæsar and had been made his heir, and had been admitted into the *Julia Gens*. And *such* conditions of dignity then prevailed that the term "THE AUGUSTAN AGE" (we are told) has been 'applied in modern times to certain epochs as their highest glory.' Therefore "the reign of Louis XIV. was called the Augustan Age of France," as also, "the reign of Queen Anne" was called "The Augustan Age of England." Thus at last distinctly verifying the French influence in England during the reign of Queen Anne as the Influence which was rife when the entire nation of the Ostro-Goths became Arians, and the Visi-Goths and the Vandals of Africa, and the Suevi of Spain, and the Burgundians of Gaul, and the Lombards of the north of Italy, as well as the Druxi of Turkey and elsewhere—held faithfully to that Arianism which, it is said, "as a national type gradually perished." So all along the line, men like John Milton, and others who were believers in and workers for the perfectibility of the race, mentally and socially united in this work though ostracized for it.

A picture of the quality of Queen Anne, the last of the Stuarts, is shown on the reverse side of her seal, which is affixed interpretingly when the life-work is wrought out.

This mother of seventeen children, only one of whom lived to be twelve years of age, left no heir to the Crown; but instead left the world and this epoch an "heir-loom" much more valuable because illustrative of self-sovereign woman's power to protect in others (when she cherishes it in herself) the human right to that peaceful variance in the choice of self-use and self-expression, which makes for that unity which is opposed to nullity.

Thus the final sign and seal of Anne's reign shows her sitting in the protection of an illumining rock, facing a two-branched

plant which, upgrowing at her feet, bears the blossoms of the Thistle and the Rose: symbolic of the uniting of Scotland with England, which the wise fulfilling of her first official commission aided in establishing. While not on her head, but poised in the air above the Thistle and the Rose, is the Crown of England. And her head, not ungraced, is crowned with the flowing hair which is given women to wear "because of the Angels" says Paul. But not in royal-robes conventional sits she, for from a simple gown emerges the arm which holds the staff that is grounded in the earth beside the thistle and the rose, while her other hand stretched backward, holding the plant-a-genet, rests on the ancient shield where dance the lions.

Thus *mesdames*, how-so-e'er far back we may go, we find records, carvings, pictures and seals which show that today's so-called "fad" of attempting to evolve superordinary-faculties is at-one with the doings of past-ages: as it will be with the doings of future times; for, as Cunobolin, king of the Trinobantes, bore on his coin the image of that flying centaur which Stephen so long afterward took for his seal, so what aspiring souls attempted in other cycles, other persons after them as well as they, may since have accomplished in planets where there are *planes* higher than those known to us in the "sorrowful star called Earth."

Let us therefore climax this attempt to find the Influence that made for unity in England during the reign of Queen Anne of Denmark by expressing the hope that the beloved Alexandra—Denmark's last gift to the English Throne—may so fully keep her people 'at quiet' that this Alexandran reign may *eclipse* the "Augustan-Age" by bringing to every man, woman and child in England the peace and power of personal Self-Sovereignty!

EVELEEN LAURA MASON
(MRS. AUGUSTE FRANCKE HERMANN MASON),
St. Paul Street,
Brookline, Massachusetts.

THE FIRST OF MAY, 1901.

As signified in the Introduction to this Booklet, relative to this lecture,—the President of the Castilian Club found it difficult to grasp such a 'pirouetting through 2,000 years'—as this lecturer saw fit to take in her hunt for that lively thing, "*French* Influence." The President desired that the lecture should be written at a more sombre gait. But the "Synopsis Letter" had been not only printed and plated, as herein follows, but also afterwards—for the fuller enlightening of the Club as to the grand facts of the broad case,—the next succeeding "Open letter, To Castilian Club" was printed, plated, and sent out; with that zealous determination to *fix* facts as she understood them,—which usually impelled the writer.

SYNOPSIS LETTER.

As is seen in the lecture, frequent quotations are made from Charles Knight's History of England. But, to categorically instance all other sources whence were received the not-so-commonly-recognized facts, would require more space and time to read and write than has been involved in writing and reading the lecture itself.

The bulk of the last sixty-two years' study, reflection, and inherited-seership, as to the interior causes of exterior results have had added to them a certain quota of pre-natal knowledge concerning Race-evolution.

Yet to instance: I might name Mommsen's rise of the Roman Republic and its relapse from a Republic to a Monarchy; Gibbon's fall of it; Cæsar's Commentaries; Froude's Cæsar; Heraldic symbols and seals; Homeric inner teachings which come to some minds, though never to others; Egyptological hidden-wisdoms conveyed to the inner eyes of alert souls, as such travel from Egypt back through Pompeii and through the regions of Lake Avernus, and outlying parts of Naples and Italy; the Poets and the Patriarchs; the Bibles of different nations; Disraeli's "Curiosities of Literature," Encyclopædias; Heathen Mythology, on the inner thought of which some child-natures are *nourished;* Ancient Geography; desultory readings in old English, French and Spanish histories; discussions and table talks in the home of childhood; and, to climax and cease this attempt to quote sources of information,—an eclectic state of mind that awakes to take hold on a slight clue which sends it a-searching into the Garden of Knowledge where grow *those* Apples of Hesperides which make luminous *facts* that [redacted] *further and laborious* search are proven "authentic" by

writers who (however) use no plainer language than does Ruskin in his "Queen of the Air" full fraught though that is to those who can really read it.

Easier far would it be for me to write a paper on the "World-wide dissemination of Occult-knowledge and Pure Spirit Power" than to pick out and date and place the when and where that this or that writer said thus and so. And easier even to write another paper, as I am preparing to do, on our relation to the sum-total of these facts of race-development than it would be to spend time confusedly restating the dates and words of more or less well informed persons whose statements about French Influence in England during the Reign of Queen Anne are already accessible.

My life is too short now to do other than write this Synopsis-letter relative to the Influence which was at the root of the events which led up to the Augustan Age in England during Queen Anne's reign.

Therefore I beg the Club-critics to accept this addenda in the place of required "list of Authors quoted"—as the finish of my lecture-work.

For I have powerfully realized that Queen Anne's wise administration of affairs has been very inadequately opened up by historians: perhaps, largely because she acted in a doubly-unpopularizing way; from the fact that (on one hand) she stood with personal steadfastness by the Church of England, instead of (Stuart-like) seeking to turn the Kingdom over to the Catholic-Party:—and, on the other hand, she proceeded in a way equally obnoxious to the Church of England-party; in that she disobligingly thwarted its dominance when she so inflexibly 'maintained and preserved' the Act of Toleration; thus rendering herself as little agreeable to the Church of the Crown as she did to the Catholics, who claimed, perhaps, her sovereign subjection to them, as a Stuart.

Many persons have been perplexed at the meagre historical award that has come to Queen Anne: not realizing that—as neither of the Clerical parties gained her utter subserviency to their antagonistic fights for supremacy, it left her with no party-pledged historian of her own (or any other time) to record her well balanced Justice to all.

For she stood—not for party, but for the principle of Liberty: and, therefore, was equally unserviceable (politically speaking), *and equally unliked* and distrusted by Catholic and anti-

Catholic: and so, but lived, did duty and died, *knowing* THAT fact: as was beautifully set forth on the Reverse of her Seal.

Your essayist has more than usual interest in this subject, knowing that those who seek to hold dispassionately to the Good and True, regardless of "opposition Party-claims," chiefly awaken distrust on both hands: and at last, must be content to sit alone, disrobed and discrowned of all that goes to make up the artificial embellishments, so dear to worshippers of place, power, and perquisites.

Queen Anne's history is not told here: but the proper time-limit that is set to these club-lectures caused the thrusting aside of as much matter as here I have presented to inspection in this now completed copy of "French Influence in England during the Reign of Queen Anne" of Denmark. With esteem,

I am,

MRS. EVELEEN LAURA MASON,
St. Paul Street,
Brookline, Massachusetts.

THE 15TH OF JUNE.

And here follows, "Open letter sent out to the Castilian Club, replying to one written to the lecturer by the President of the Club, Mrs. Abba Gould Woolson, and signed by Mrs. Sara W. D. Brown: returning the lecture after it had been delivered in public, before the Club, and printed and circulated. The request was that it should be re-written": and the charges against it were, "irrelevance to the subject" "and confusing inaccuracies concerning the two Geoffreys, and the Two Annes: Therefore it seems a good plan to print here the charges and the reply; so that no reader shall be led astray, if the charges are well founded. While, if they are not,—the grander Truths, known to Scholastic Minds, will not become becrippled by careless criticism. E. L. M.

TO MRS. SARAH W. D. BROWN:

Dear Madam: I have received Mrs. Woolson's letter signed by you. Responding, I am happy to say, at the time of perfecting my Essay I knew it would be beyond Mrs. Woolson's scope, but of course could not limit my outlook to meet hers.

Indeed, so sure was I of her limiting effect on the committee *that* I had the lecture printed and plated for future use; so as to *secure for other students* (as well as the members of the club)

the far-reaching revelations which profound research has brought, concerning the "Influence" which even the Agelong-conflict between Death-dealing bullets and the Dominion of Mysticism, has never yet been able to annul. Though each, at times, has sought to control that free thought, free speech, and free education which are the birthright of the individual.

Regarding Mrs. Woolson's request (signed by you) that I should "submit to the club a more suitable treatment of the subject," I answer, it is impossible. For I am well pleased with my essayed treatment of the "*Influence*" which climaxingly impelled the Danish-English Blood and Brain of that Queen who, early in the 18th century, pre-dated in practice our beloved country's principle of "Equal rights to all and special privileges to none." Therefore it is my sight of the case (not Mrs. Woolson's) that I present to consideration. So the matter is finished, and pastures new are before me.

But I first premise (in response to the criticism) Geoffrey of Monmouth and Geoffrey of Anjou were so far identified in their mythical works and public services (hiddenly expressed) that persons of research have had other facts to go upon besides those stated below, relative to this identity.

For instance, Geoffrey of Anjou (also called Geoffrey Plantagenet) saw his son crowned King Henry II. of England in 1154. Geoffrey of Monmouth lived from 1110 to 1154. Meanwhile there was much doubt as to who was the author of the works accredited to him; as his "Chronicon sive Britonum" and "The Life and Prophecies of Merlin," and the "Compendium Ganfredi de Corpore Christi et Sacramento Eucharistæ" were all questioned. They were all profound writings gathered up from the ancient Scholasticism of Europe, Asia, and Africa, and French, Hindoo, and Persian Hierarchic Mysticisms, related to the strenuous efforts necessary to progress in the Interior Realms of the Spiritualities; and they were so well hated and so well admired by opposite natures, that of them men like William of Newbury wrote, "That Fabler (Geoffrey) and his fables shall be straightway spat out by all of us":—showing Geoffrey had good cause to call his works (as they probably were) translations of a friend's works, though it is said the plea of translation was a literary fiction, very common among writers of the middle ages, especially among those who were telling Truths too high for the *stomachs* of *not* spiritized man. These "fables" *were all* profound writings, quite at one with the

Hierarchic studies and teachings of that wearer of the Priest-like cap and robe, Geoffrey of Anjou, son of the King of Jerusalem, and lover of the search for the Cross of Christos and his Sepulchre and Resurrection-Power: —writings, held to be splendid history of Myths concerning the world, whose realities my scope of vision risked sketchily presenting to the attention of the Castilian Club, knowing that more points than I can here suggest give ground for the supposition that the two Geoffreys were one! Which suggestion (or statement), so lightly repulsed by the chairman of the committee, Mrs. Woolson: was asserted on grounds as tenable as are those that are held by persons who see "Shakespeare" to be "Bacon" (or Lord Verulam), and who believe that he is the classic son of the learned Elizabeth Tudor by a morganatic marriage.

With good wishes for the increased studiousness of the Castilian Club, and with pleasure in continuing my little contributions (at least) to its Treasury,

I am, sincerely,

EVELEEN L. MASON,
4 St. Paul Street, Brookline, Massachusetts.

THE REASON WHY HOME-LOVERS WISH TO HELP MAKE THE LAWS WHICH GOVERN THE HOMES OF THE WORLD.

From the *National Republican*, Washington, D.C., May, 1880.

BY MRS. EVELEEN L. MASON.

Much pains has been taken in many quarters to prove that woman does not wish to have that voice in the great government-family affairs, which the franchise alone can give. There are, occasionally, test questions and opportunities upon which it is supposed women would seize with avidity if her interest in this subject were keen; but those who know most of the matter know that comparatively few women have that freedom of action which renders an individual's life a fair exponent of that individual's will and intelligence.

There are women in whose hearts the scorching needs of suffering humanity have lighted such flames of sympathy that they gladly would sacrifice table dainties and elegant apparel to gain the means and privilege of righting these conditions through that franchise which will open the door to the establishment of social reforms. Such a woman can say: "I have intense interest in the vital questions discussed at the women's conventions. I love to talk with women whose royal work crowns them like a halo from the bright day-dawn they are ushering in. I wish to go to this convention." And then it remains for the man whom she has married to respond with a "yes" or "no," and it remains for her to submit, especially if she is impecunious: but she never honestly kisses the chains which hold her, nor calls them bands of love.

Woman knows love when she sees it. No true woman ever mistakes domineering selfishness for it. She quickly recognizes love's true light in eyes filled with restful esteem and the reverence of a free soul for another as free; and the manly response, "Use your own good judgment, my wife," awakes within

her the deathless determination to make life a royal road before the man she delights to honor.

Men may make their wives angry and disspirited, but silent, because fettered by circumstances, or they may keep blazing on the household altar a vestal flame of marital love, beside which the light of early nuptial days is dim, indeed.

As a thank-offering to the electing grace which saved us from the hapless condition of so many of our sisters, those of us whose absolute autonomy is lovingly acknowledged by the regal justice and judgment of the men in our homes are prompt in desiring to help make laws for the protection of those less blessed.

In these days many of the women who are foremost in this movement are those who wish by law to secure to their suffering sisters the blessed freedom and honor which, in their homes, is given to themselves by grace.

It has been well said that one is prepared for real freedom, but by the gradual process of serfdom, or by the scath and tribulation of a sojourn in the wilderness, or its equivalent of isolated self-support, by which individual self-reliance and collective hardihood and daring may be nourished and confirmed. There are doubtless women who thoroughly understand serfdom. Others know the scath of tribulation as never man in the loneliest wilderness can know it. Others in bitterness of soul have been confirmed in that mental and moral self-reliance—that collective hardihood which dares to stand alone for the right—which learns to suffer and be strong. With sweet treasures of youth, bounding hope and simple faith have these women parted, as purchase-money for freedom from prejudice, fear of conventionalities and personal ambitions. These have sunk the egotistic in those altruistic principles which are yet to be in fact, as they have been in theory, the world's perfect redemption.

Such women are prepared for real freedom. Nay, more; with a great price they have purchased it. Nay, more, and yet more! more! These were free-born. To them fetters would be cankering rust in the flesh, and surveillance and suspicion insults which would never be forgiven nor forgotten, however silently endured.

The day now has certainly come in which wise men are *showing* their wisdom and adding to their wealth, mental and *moral, by leaving* their honored wives in the full enjoyment

of their duties and privileges as citizens of these our United States.

If a man's wife is simply his shadow he may swallow her whole, mentally and morally, and still add no substantial element to his old composition. If he wishes to double his own value to himself and the community, he urges his wife to preserve and develop her own individuality to the utmost. Thus all their mutual intercourse is to each a treat, rich and rare, to new life. Life to such is a mountain journey of exploration, instead of a dismal shadow dance.

We learn, on good authority, that the twelfth annual convention of the Woman's National Suffrage Association will be held in Masonic Hall, corner of Washington and Tennessee streets, Indianapolis, Ind., Tuesday and Wednesday, May 25 and 26. The question as to whether we are a Nation or a Confederation of States will be brought prominently before the Republic during the coming Presidential contest. The security of all citizens in the rights of self-government depends on its final decision. The National Woman's Suffrage Association was founded upon the basis of individual rights in self-government and of the National protection of National citizens in this right.

A mass meeting of women who want to vote will be held at Farwell Hall, 148 Madison street, between Clark and LaSalle streets, Chicago, Ill., June 2, 1880, at 10 A.M. and 2.30 and 8 P.M. Every woman in the United States who sees or hears this call is most earnestly invited to be present at this meeting. If this is impossible, she is urged to send a letter or postal card with her name and wish expressed in the briefest and strongest manner, and addressed to "Elizabeth Cady Stanton, President N. W. S. A., care 476 West Lake street, Chicago, Ill."

The best speakers of the United States will be present. Delegates will proceed from the meeting to the Republican nominating committee to present a demand for the insertion of the following plank:—

"*Resolved*, That the right of suffrage inheres in the citizen of the United States, and we pledge ourselves to secure protection in the exercise of this right to all citizens, irrespective of sex, by an amendment to the National Constitution."

While a large assemblage of women will by their presence evince their interest in this great issue of the day, a multitude will be absent, because of woman's general impecuniosity, as well as from a lack of intelligent interest in the vital importance *of this irrepressible* question.

THE ANTIPODAL DIFFERENTIATION OF TENDENCY DEMANDS IT.

The Domination of Institutionalism or of the Self-sovereign Individual, Which?

In an issue of the "Christian Register" (1903) the statement of a 'Western Observer' relative to the apparent tendency to efface the name and primal purposes of Unitarian work and churches,—taken in connection with an editorial statement of the "Association's need of a general recognition that the Unitarian church is the fruitful source of the measures, methods and institutions so highly prized by Unitarians interested in the highest education and philosophy," are statements which bear handsomely and helpfully on a philosophical and educational differentiation which, at this epoch, needs be emphasized if the defined and refining result contemplated, is to be kept from becoming involved in the "mash of concessions" now popularized.

Specifically, Unitarians have devoted themselves to a form of *education* which is (not a stuffing of the senses with obstructive imagery, but) a 'drawing out' of man's latent divinity through a potentializing of our conscious union with that Omniscience in whom we live, move and have being, as in our natal air.

Assuredly, therefore, an association which in times of ruth held steadfastly to its business of speaking plainly to those who had an ear to hear what the Spirit of Omniscience said to the indwelling con-science of the willing and obedient, should now be sustained financially and otherwise, in gathering up and promulgating the scientifically-philosophical education of the Whole man that is to BE, is now and ever shall BE.

For, opposed to this educational philosophy there is extant the Schopenhauerized 'beast theory' that body is man; or at best is the master and builder of brain. A theory the very *antipodes* of the recognition that 'what one's Spirit wills, one's *body can and must:*' because the individual is *competent* to

be of one mind with Divinity, owing to the directly Spiritizing inflow of God-power! This recognition gives Unitarians an antipodal point of approach which electrifies the soul's certainty that it *can* so receive and appropriate the Spirit's etherealized-substance as educationally to fashion from it a flexible-form which finally will be the triunized resultant of the then Whole man's union with the Whole-Spirit of Universal Life.

This outlook was set forth inferentially by Channing and Emerson and other men and women in this land; as well as by Milton, at the time when the birth of the English Magna Charta politically announced the right of the Englishman to be what he could become. An inferential outlook yet earlier announced by the rebutted and outraged Ostrogoths and Visigoths of Europe and elsewhere, way back to the second and (early half of the) third centuries, when Arius of Alexandria and his virginal-natured disciples (or were they teachers?) held with devotion to the recognition, that the inbreathed Spirit-of-Spirits, transformingly recreates man; making whole that which was in part. A principle of self-action whose practicalization also was exalted in symbol, ritual and deed by such of the Egyptian dynasties as had capacitated themselves to apprehend it; and to sculpture on walls and pillars of their temples, family scenes and hieroglyphics of the methods and measures by which these dynasties proceeded in spiritualizingly constructing and reconstructing Being!

But not all the Egyptian dynasties held that philosophy "this side up with care." Therefore, when it came to pass that the subjection of one half of the worshippers to those who controlled popular religious statements, included the surrender of the more spiritized to the animalism and animal-magnetism of the *depraved* part of the priesthood, worship gave way to the licentiousness and the wiles which arrest progress.

Then it was that Moses, who was learned in all the wisdom of the Egyptians (utilizing the wisdom, and scouting the wiles and gathering together his enslaved compatriots who were ready to follow him and Miriam and their brother Aaron), went forth into the isolation of the wilderness, where, in its solitudes they hoped to separate themselves from the degradation which betides the *mistaking of devotion to outward rites and symbols*, for a consecration of inmost being to the attainment of the *grace which is but symbolized* by these rites and ceremonies.

Into this wilderness they went, where, close to *Nature's* heart, isolated from the splendors and the intoxicating orgies of those emasculated ceremonies, Moses upheld for their contemplation, merely two tables of stone on which were cut Hebraic-brevities of that decalogue which contains that Law of life universal,—which works from the centre to the circumference of all-that-is. And, illustrative of the leadings of each soul by Spiritizing Law, it was carried before them in the ark, where-from blazed the Shekinah. An ark and an ark-light, the construction of which was identical (so has said a learned electrical student of the biblically recorded description of its construction) with that of the wonder-working dynamo, which now fetches its currents from clouds and air to us today, as that Shekinah-carrying-ark did to those Hebrew-Separatists thousands of years ago, when it became to them an agent, showing forth how 'the invisible things of God (even His eternal power and God-head) are clearly seen, being understood by things that are made.'

By the splendid might of this invisible 'power' of the natural world, Moses held vagrant minds contemplative of the only symbol competent (in its death-dealing and life- and light-giving energy) to portray the majesty of—what? The supreme Lord God of the heaven of heavens? No; but competent to portray the mystic majesty of that 'portion' of the spiritualizing power of Jehovah Supreme, which had been divided out to every mother's son and daughter of them: to be utilized by each of them, as each had the "all sufficient grace" to utilize it.

The old saying, "All roads lead to Rome," will become deplorably memorable only in case Unitarians fall backward (as did not Moses) into a ritualism and a cabalistic "darkening of counsel by words" whose indirection and reversal of meaning, debilitate the self-centred vigor, verve and virtue of the Divinely self-unified, who are the very beings who need not misleading, artificial symbols,—because the electrizing indwelling agent has shocked through brain and being a consciousness of the presence of the 'portion' committed to them for investment. For on wings of winds invisible this agent sends flying all abroad manifold messages of grace, not only as servants of common needs, but as interpreters of characteris*tics,* functions and purposes held in fee by those whose 'patient *continuance in well-doing,*' incarnation after incarnation, has *builded within them* a grace of electric intuition and of elec-

trizing power that is now a recognized Crown of the Divinely self-unified. A Crown which had been but a crucial Cross when they had had to endure the burden of carrying what they could not utilize because of those malific-blunderers, who ignorantly sin against the competency which accrues from the aggregating of one's 'portion:' when none is wasted in riotous living: and none is darkened by the smudge of *mesalliance* with inordinate-desire: but all is invested in that 'patient continuance in well-doing' which brings the Right-eousness-of-Immortalizing-Life to Light!

At a recent Unitarian woman's club, emphasis laid on the word "Unite-Arian" awoke memories of that Arius who did not recognize Jesus as "very God," but as son of a M A N, who through age-long conservation of brain-substance, intuitively so inbreathed and utilized Spiritus-Mundi as to have substantiated it etherealizingly in the birth of Jesus. For that mother-man's capacity to utilize and appropriate the breath-of-life was precisely the outcome of having practicalized that highest *educatio*, which draws out the soul's conscious union with the spirit of self-wholeness that 'broods' constantly over us all.

Now, with all this past history of Unitarian attainers and attainments, how can Unitarians flinch from stating their consecration to a scientific-affiliation with and utilization of 'the breath' of this agent: that overshadows 'The Whole Being' (whether this whole-being is a manly-maid or a maidenly-man) enabling this 'Perfect Creature of God' to be and do what Wisdom Wills.

The tendency of this Agent is the opposite of the tendency of sensualizing-magnetism, and it could so enspiritize every one as to rid families and Country of the excessive dissimilitudes which so commonly now leave men and women to be mere obstructionists, each of the other's perfecting processes.

Even now conditions exist emphasizing the fact that this approximate self-wholeness is congenital to Egos whom certain Anna and Johachim-like progenitors elect to incarnate in Home-sanctuaries which reject bondage to hierarchical mysticism as fully as they reject malific-disintegration. Evidencing the fact that Unitarians would be none too premature if they now acted with reference to their history as the advance-guard of an educationally-scientific-worship; announcing, with plain-ness, *that Jesus is* called the son of man: not because he was

the son of Joseph but, because the being named 'Mary' was 'The Real Man,' whose son Jesus was; when conceived of the WHOLE-SPIRIT-OF-LIFE, he was born of the wholly-spiritized-being, known to Wisdom-Religion as the Ma-ha-ba-ra-ta.

It is over the evolutionary steps requisite to this culmination that ritualists and cabalists genuflex and perplex, whether in the ceremonies of Masonic temples or in Christian, Mohammedan, Chinese or Roman Catholic churches. And the reason they genuflex and perplex instead of *clarify* the smudge, is that there must be practicalized, *pari passu* with the highest evolution of spiritized-functionings, that continence (or containance of brain-substance for brain-building) which is the Crux Ansata that is clasped to the heart of but *some* of those who are trying to accomplish the Opus Magnum of the Rosicrucian-fraternity. Others would rather sacrifice the perfection of The Perfected Ones than to heroically sacrifice themselves by taking up the cross which The Perfected must have borne before they attained the result consequent on the practicalization of the fact that *Soul can build the body of the etherealized substance* received from 'the Breath' of Spirit, pure and simple.

Even the educated Expectancy of the glorious-things, spoken concerning The Republic of God, tends to joyously differentiate the blood and nerve of Unite-Arians when neither they nor their progenitors have lapsed from this growth toward Integral Unity.

It will not be strange if this intense, honest study returns us to the Chivalric-exaltation of those days when Knights of the Holy Cross defended the Soul's virginal sanctities, as against marauders who know no law higher than that of the beast instinct, which, one way or another, dismantles or mutilates what it seems neither to emulate or value.

MRS. EVELEEN LAURA MASON,
Massachusetts.
(Mrs. Auguste Francke Hermann Mason.)

FEBRUARY TENTH,
NINETEEN HUNDRED AND THREE.

BROOKLINE, MASSACHUSETTS, March 7th, 1905.

OPEN LETTER IN RESPONSE TO A SCHOLASTIC EPISCOPALIAN CLERICAL RELATIVE TO THIS CRISIS IN

THE CHRISTIAN EVOLUTION OF HUMANITY

AS PORTRAYED IN

"HIEROSALEM," "WHO BUILDS?" AND "MAD? WHICH? NEITHER."

I will prefix as an answer to your words ("I confess I do not understand the mystical element in your book, but doubtless it has a meaning which you alone know"), this letter sent to some Free-Masons and Unitarian ministers of the humanity-studying-sort! And I will send you also "Who Builds" which, on the ground of the old Guelph and Ghibelline antagonisms, goes deeply enough into the mystical element, if we propose to concede that life *is* mystical: though instead I wish to show that it is Scientific and is within the grasp of the truly "Masonic grip" on facts which identify progress, with a reasonable expectancy of the evolution of *Form* through and by the out-working of that *Master Builder*, Life!

On page 177 of "Who Builds" you will see a picture photographed from an old Japanese pen-tray, of two bull-frogs (evolved as they are from polliwog and tadpole days) fighting with bull-rushes, brother frog against brother. A fight perhaps climaxed with the bibulous call 'jug-r-r-rum! jug-r-r-rum!" which, none being at hand, shows the victor afloat in *Water* seated on a lily-pad, with a lily-bud pressed close to his not picturesque heart, as he gazes with devotion at a maturely majestic water-lily—like which 'Solomon in all his glory was not arrayed.'

To the attentive student I hope this picture and the book "Who Builds?" exhibit scientifically, evolutionarily and masonically, how the up-urging of Eternalizing Life takes effect on creatures who—though they are supposed to be 'a little lower than the angels,' have not all yet proven themselves to be any higher (if as high) than was that frog who is pictured, devoutly *obedient to the* command of your own Jesus, Reverend

Sir;—who told his disciples, to consider *how* the lily *grows*. For grow most industriously it does from within in a natural, and divinely symbolical way; the meaning of which, not the disciples 'alone' but even that meditative frog seemed prospectively to apprehend as being for him a future evolutionary attainment.

All this pre-supposes that, from mite to (and inclusive of) the archangel, this spirally-revolving-evolutionary-ascension (—though it may make dizzy some contemplators of such possibilities) is *nature* to the self-possessed lily, object though it was of batrachian reverence:—as The Mary *should* be, to that old order of worshippers, who malifically had thought the Triuned Deity was 'altogether such an one as themselves.'

About twenty-eight years ago, our Moral Educational Society in Washington, D.C., promulgated mature women's defined expectancy of such an evolution as was attributed to Mary, the mother of Jesus. But the back-thrust (which in a degree seems to have come on our nation since its partly proclaimed devotion of itself to raising men as bullet-stoppers, and raising women as mere propagators of bullet-stoppers),—resulted (about seven years ago) in evoking a summons from the "Association for the Advancement of Woman" for a gathering together of women, to meet a most "portentous" crisis.

Then as I understand, began the hurry, flurry, alarm and secret-service-plans for spying, rallying and I hope not, prevaricating, relative to the supposition that the All-powerful Roman Hierarchy would swallow America alive, if the Masonic order (which was first established for upbuilding man to his greatest moral and mental proportions) did not take on itself as empowering methods as were those natal to that hierarchy, who, generation after generation had inherited training, in strict line of lineage: which had accumulated *verve* and concentrated God-power like that referred to by the old Latins when they said *Daemon est Deus inversus sicut Deus est Daemon inversus.*

In my opinion, the result of all this not *too* intelligent outcry, has filled the earth with legalized murder called war: innumerable male-suicides, insanity and every form of slaughter, rape, riot and revolt which, even in the Infernal Regions, could *exist.*

The mess and the mirage which now deluges our country

and the countries which we are instructing in Christianity, seems only removable by the *scientific* statement of the facts of the evolution of each individual of the race. For, practically, races exist not. Millions of individuals do exist; and nothing but the 'upstanding' of each individual at the best mental and moral level, he or she at the moment occupies, will bring forward conditions which now must be brought forward. The short cut to accomplish this is, for every man and woman to speak truth each to the other; recognizing (if so men feel able to recognize) that woman is the 'elder brother' and contains, as a result of age-long upclimb, potencies of life which, had in mental reserve, make it easy and natural to her to give an unfailing uplift to 'her next,'—like that with which spring air arouses growths, even in the beginnings of earth-forms.

A not very wise, but a very kind-hearted man once said to a lecturer, "Mrs. ——, we would like woman to have a constitutionalized right to be her very best self; but we are afraid she would get away from us." His words were worth gold and gold and gold, for he told the truth beautifully, but did not know (and the occasion was not ample enough to then explain,) that like every man, he was latently a sevenfold being: and that while women (not *too* materialistic) are more or less removed from *one* ordinary element of man's nature, yet the special-womanly element which attracts the higher portion of a man's nature, should be left so entirely at liberty to hold its own ground, as to attract and enlighten the higher-portion of every being: even though, some *other* portion, might require and receive from some other source, a response which persons like that lecturer, never had to give.

I am trying to show that, it is now very requisite that the three-fold (if not the seven-fold) nature of Humanity should be appreciated, and dealt with, in a way, summed up in the words, "Know thyself, and respect unknown qualities when you meet them in others." If this were part of the primary-education of youth, then—young women, who are capacitated to become conveyors of invigorating intelligence—and who (prenatally) are possessed of the electric spark of supernal-grace, would not be baffled in the work natural to them: but would naturally awaken and respond to the *highest* of the potencies alert in each son of his mother. But not more truly are the successive Alpine heights to be ascended before reaching the level of the *Jungfrau, than* are successive heights in the distinct grades

now extant among denizens of this little planet called Earth. To the morally initiated there can be no assumption or pretence regarding this matter. For concerning those of the older development it is truly said, 'They know, even as they are known.'

If there *were* a power of God which would sufficiently lay hold on men to let them know for a certainty that the 'elder brother' (and by that term I mean what was meant from the beginning) had at this crisis a mentally-moralizing work to do, as simply natural as it is purely scientific, that Power would be a blessing to many of our hard-beset and world-weary race! I believe there is! And that it is called by some Christ-power: and by others it is scientifically called The Power of Indwelling, Eternal Life! And that when this Power, even in its different grades of self-expression became overwhelming and alarming to those who lived but to the tune of "Eat, drink and be merry, for to-morrow you die," then in the course of nature, it awoke repugnance and antagonism which, of late, has burst out in the protesting determination to fight it off: even by men who were so far ready for *higher life* that they got themselves together, in secret conclave, to do their upbuilding work free from the overwhelming domination of those, who, churchly, devote themselves to their own evolution while protestant Masons carry forward their work in the Commanderies and Priories and Hospitaliters of Grand Conclaves and Dependencies of the British Crown up and down the earth.

And I am glad of it! For I am convinced that anything, approaching Omnipotent power becomes so dangerously dominant, that the only hope for retaining self-poised individuality seems to include an ignorant rebuffing of what—(until it is better understood) will be all the sooner comprehended, if it keeps its high-level as an available (but not obtrusive or dogmatic) Assistancy!

Appreciating this, I had a hope that a Unitarian method of receiving and Utilizing Good and Wisdom by whomsoever presented, would avail for the future; and that each self-poised soul, stanchioned by Omnipotence could each perfect his and her life-work on the spot where he or she stands: free from invasion.

And—what I am distressing myself to call to your mind is, *that Free-masons* will never get ahead of this tremendous *Hierarchical power*, by following on after methods which I

think the "American Pontifical College" are leaving behind, with other things of the old world and of the old times. Because now, there is no wish to hide from Intelligence those facts which only Ignorance would attempt to decry or deny.

Nothing is ever gained by repeating old blunders. So unless Free-masons secure womanhood in freedom to be her best self: by, not only giving the ballot to women who are pledged to the British imperialistic proceedings, but by stating in our schools, pulpits and press, the inherent facts of woman's intelligent-mother-love toward the younger-brother, the Masons will not gain the march which they hope to gain on the power which they fear.

I am cruelly torturing myself over these matters. For since my husband's uprise to other realms, I am but the more impelled to help to climax the work for humanity into which together we had entered.

It was in the hope of clearly stating the *scientific* right of woman to be the True Friend (not the sycophant, dependant nor the dominator) of man that I wrote the books, "Who Builds?" and "Mad? Which? Neither," and the "Twenty Outputs," and that earliest of the large books "Hierosalem" which was published in 1889. A book in which even then I tried hard to unfold 'the hidden peace' (which is natal to an untortured healthy, holy-maiden) in the hope that men might cease fighting over it, and instead (with the assistance of true womanhood,) so scientifically comport themselves 'as they breathe the breath-of-Life,' as to evolve within themselves, (whether Catholics or Protestants) the-man-that-is-to-be!

[From the Brookline *Chronicle*.]

WOMAN ASKS, NOT THAT HER NATION SHALL ENFRANCHISE HER, BUT THAT SHE MAY ENFRANCHISE HER NATION.

TO THE EDITOR OF THE CHRONICLE:—

Dear Sir,—Will you place in your columns this copy of a letter sent to the treasurer of The Brookline Equal Rights Society? It is probably the attitude of mind in which women (not a few) now find themselves, who in time of *need* will be ready to serve their nation, though now unwilling to spend time in learning how *not* to do it.

TO THE TREASURER OF BROOKLINE EQUAL RIGHTS SOCIETY:—

Dear Madame,—In answer to yours of November 13th, 1899, I said I would write to you more fully. But early in December, at my invalid husband's request, I closed my house and homed my family in Washington, where we have been for a month, during which time my thoughts and hours have been engrossed.

I hear it is now reported that I have lost interest in woman's enfranchisement. On the reverse, my interest is intensified. For, to my mind, that includes the enfranchisement of her super-ordinary, special faculties.

However, I did doubt the wisdom of what seemed like pledging ourselves to partisanship: for, to my mind, such pledges would not be in the line of gaining liberty of action, but of going into a bondage which would be begun by woman's pledging her vote before she had it. And if, in addition, she took training in "diplomacy," etc., the tendency would be but to make her a travesty of her real self. For being pledged to a set line of action would deprive her of the spontaneous use of that insight and foresight which—co-natural to her—warns woman of coming changes and events, and forearms her to meet them. This sight of conditions, added to my need to concentrate time and attention on my husband's recovery and future peace, decided me to "bide a bit."

The one pledge ever made by me, is a wife's pledge to care for

her husband in sickness and health and to do him good and not evil all the days of her life. I will not go into the merits of this pledge. I made it thirty-six years ago, and I intend to keep it twenty or thirty more. I allude to it only because my determination not to deflect from this purpose, five years ago turned me over to an isolation that was full of courage-testing experiences. And these experiences brought me revelations concerning that "Indwelling Power" in whom woman lives, moves, and has her being. For woman—being the highest evolution of humanity—has a hold on Indwelling Power, which is able to free her from subjection to anything *less* than omnipotent, omnipresent Omniscience.

I also became convinced that man inherently *needs* that woman should stand unflinchingly allegiant to her sight of what makes for liberty and justice. True, woman's foresight and insight have been so turned in on themselves that they are partially atrophied, and are not now at par value, as helpful agencies. Yet still, woman (like Mary the Mother of divine Humanity) "has pondered these things in her heart," so that now she is bringing up "out of much tribulation" a greatly augmented reserve of wealth.

Men realize this. So, when politicians say women will not do for politics, because they will not drill, and that they are too good to go down into political mud, they must mean that, naturally, women will not drill to march under orders given in the interests of muddy politics!

That is true. Women will not so "drill." Neither will air or sunshine "drill." If air or sunshine *could* be diplomatically manipulated, they would long ago have become unbreatheable darkness. And just as unlighting and unspiritizing would woman become if she held her mind subservient to political manœuvres.

Not yet has the quality of woman's political value been demonstrated. Because the workers have largely devoted themselves to "not making opponents to suffrage" and "to raising money" to keep up the grind of the machine that promises to (by and by) give woman a right to be herself.

Now the point I make is, she already *has* that right. Her Creator, in creating her, put it into her constitution! That ends the matter. It only remains, then, that she (as "the elder brother") needs now but to utilize her knowledge that, however life-*destroying the* "younger brother" may be, it is her business

to discountenance and counteract his life-destroying tendencies, ballot or no ballot.

For it is woman (not the male) who agonizes to give life to the world, and it is she who must intelligently preserve life and must see to it that its not-yet-perfected form *is* perfected!

This, woman must do in virtue of the fuller evolution of her spiritized being. For *this* is woman's tenure of seniority. And it is because she is the more experienced "elder brother" that she is peremptorily called on to secure conditions conducive to the taking of that "upstep" which now must be taken, in order that the evolution of real humanity shall now be consummated.

Fortunately, man knows it is woman's prerogative to bring man's desires into accord with humanity's needs, and that (for instance) it does not accord with humanity's needs that males should go up and down the earth killing each other off: nor does humanity need that males should slaughter the life-giver, as she, tortured, yet *gives* life amidst death's carnival.

Evidently, humanity's safeguard lies in woman's knowledge that she *is* her supernal self, and that this self needs be controlled by nothing less than "the spirit," which, dwelling within her, "leads her into all truth."

So, "if now" woman "could quit the cold fomentation of care, whithersoever Heavenly Wisdom leads," she "would go," and in going she would achieve a beatification of humanity which the mere use of the ballot under malefic dictation could not achieve.

None the less, the ballot is woman's to use as she uses speech, for it is but a means of expressing personal opinion, whether relative to free schools, free speech, a free press, or that religious liberty—without which churches become a bane and a burden instead of untrammelled blessings. This is natural woman's work, and is in the line of the next evolutionary upstep, which must now be taken by mankind.

If woman clearly realized that man depended on her for life and the inspiration of intellectual and spiritual capacity, she would see in his *expectancy* a call for something grander than can be supplied until, from her spiritual plane of being, she brings the reserved wealth that is treasured in that upper realm where the "Blessed Demoiselle" resides. To that realm, consciously or unconsciously, man looks as he seeks to find help, *meet for the needs of his* "better-self!"

Little women in childhood, all motherly, often give soul solace to their little brother which, seeking in after life, he often fails to find. Yet in after life it would also be supplied, if only men had not misleadingly undertaken to teach women how to *be* women.

But for this unauthorized teaching, woman, without disguise, would have habitually exercised toward man "a holy constancy of affection in which there is no malice which destroys the life of man."

In this "holy constancy of affection" there is no subserviency, for in virtue of woman's tenure of seniority, when man desires what he does not *need*, woman then but has to turn to "indwelling power," and, saying in simplicity what she has to say, fill the moment with a quietness and peace in which there is a *strength* that, passing understanding, keeps his heart and life.

Because, when not artificialized by the disuse of her spirit's power, woman is proficient in immortally helping man. And it is this proficiency which woman's advent into administrative government will bring to the nation.

Therefore, while womanhood, pure and simple, needs no politician to give her the right to *be* herself, she (being herself) will use speech, breath, ballot, and her mental, moral, and physical abilities as, naturally moving forward, she gives the world those life-preserving *gifts* on which national longevity depends.

The case then is, woman is ready to bring to administrative affairs *gifts* which will change the scene as does the coming of spring when it burgeons forth new life on every side. Therefore for an enfranchisement of woman that will evolutionize humanity, I am with you, dear madam, in all sincerity.

EVELEEN L. MASON,
Brookline, Mass.

JAN. 25th, 1900.

Then, the mere reference to the simple, Human-Right-of Self-Expression, through our Eagle-ized-freedom-of utterance from The Heights of Life's Mountains, brought out from some resting place, the following incident in the Public-doings of

"THE QUEENS OF HOME CLUB."

[Reported in the Brookline *Chronicle*, 1900.]

At the assembly of prominent people convened at the Town Hall of Brookline, under the auspices of the Queens of Home Club, Dr. Nathan E. Wood opened the discussion of the question, "Would such an amendment of the Constitution of the United States as shall secure the national enfranchisement of woman result in setting free in the land a new moral and spiritual power, which will make for temperance, purity, health and happiness?" by claiming that woman's abstract right to the ballot was identical with man's right to it. For that men and women were essentially the same; and that if it were right for some men to vote, it was right for some women to vote; and if it were right for all men, it was right for all women, and that as a Baptist minister, he could say as women did now, in the Baptist church, vote on every question equally with men, it would not be much of a step for women of that denomination to vote on all national affairs.

Then followed a recitation by Miss Gertrude Capen of Boston, which seemed in spirit to be a part with Dr. Salome Merritt's admirable address, as from her standpoint as a physician, she showed that the repressed, unutilized volume of mental and moral vitality which disfranchisement hindered from using at its best, was an injury to women; because, it was repressed instead of used, and tended to an increase of insanity. Dr. Salome Merritt's altogether logical and convincing speech, was followed by Rev. Edward A. Horton's enlivening words. He did not consider men and women essentially the same, and that it was exactly the addition of the feminine way of *dealing with* questions which would make for good when *woman's vote* became a factor in political affairs. He ended

his forceful statements by a direct affirmation, "I don't want to be misunderstood. I mean I want women to vote."

The cordial assistance of the choir and pianist in leading the audience in singing the "Star Spangled Banner" and "Hail Columbia," added much heartiness to the occasion.

The discussion by the chief speakers of the subject of the amendment was prefaced by a paper which laid hold on so fundamental a principle as to make it worth presenting here. The subject of the paper was "Crime, its Cause and Cure," and Mrs. Mason said:

"It is Coleridge who teaches us that before entering on any discussion, the first thing to do is to come to a mutual understanding of the terms to be used."

Turning to the dictionary, then, we see the first definition of crime is, "any violation of any law, divine or human"; next, "any omission of a duty which is commanded, or commission of an act forbidden;" and last, "any aggravated offence against morality or public welfare." We see, then, this word takes in its scope all the moral territory between the individual omission of the duty of securing the best possible conditions for the race, and the commission of very common thefts and assaults on public welfare by people of less well developed moral sensibility than we here assembled claim to have.

Whether the "omission of duty" by leaders of society or the "commission of acts forbidden" by another class of society is the more criminal and disastrous we cannot now stop to consider. We will only stop to ask, whence comes the disorder which has made law-abiding people to become so subject to the will of the "criminal class," as to content themselves unquestioningly to pay out an ever-increasing sum of money for armed policemen to parade the streets to protect law-abiders against the class who practically lock us up in our own homes at night, making us prisoners for fear of them? To make no record now of the expense for the support of the "criminals" on whom the hand of law seems laid with such fostering results it is worth while to notice that the paupers in this land of plenty are doubling in numbers and cost to the nation, every ten years. For in 1850 it cost us $2,954,806, and in 1860 it cost $5,445,143, while in 1870 the expense doubled again, amounting to nearly $11,000,000; and though the census of 1890 is not attainable *yet, at the same rate* it is possibly costing us now forty millions

a year for pauper support. Not counting the support which comes from charitable institutions of the various classes known to modern philanthropy as hospitals, dispensaries, asylums for the deaf, blind and idiotic; nor is reference made to the nearly 200,000 persons in states-prisons; nor to the mighty expense for the support of those "non-producers," the army of policemen (whom we pay largely to take care of crime), with the immense machinery of the "secret service division" and its network of detectives which thread this land, an incessantly increasing expense which we pay out, with no surcease of crime! For "crime is not being cured" at all. On the reverse, by some means or other, we are still educating criminals by a course of education carried on, sometimes unremittingly, generation after generation, as in the case of the family of Jukes—a family, the progeny of five sisters, traced with exactness through five generations and including, in all, "709 monsters of degradation," the notoriety of whose existence is noticeably accorded to "Margaret, the Mother of Criminals." But, as has well been said by another, "not all criminals are low Jukes; there are also the Dukes," the princes of the blood and plutocrats of this nation, who cause more tears than happy laughter as they make their badly shortened journey across the stage of life. The difference between the Jukes and the Dukes is, the environment of the Jukes is enforced ignorance, including the transmission of a quality of life so morally and physically disabled as to insure (without special intervention) a perpetuation of the pauperism and crime into which such childhood tends to sodden; while the environment of those Dukes includes a so-called education, with wealth to obtain the means for indulgence in the "violation of every law, divine and human," and wealth with which to escape the legal penalty of those violations; but with no means by which to escape the transmission to their children of as disabling a mental and moral heritage as that which follows on the lives of the poor Jukes. So what with this cultivation of crime by and in criminal Jukes and criminal Dukes, mortar cannot cement bricks for hospitals, asylums and prisons as fast as such a paternity fills cradles with those who very soon need the asylums!

Now, the cause of crime, as I believe, is not the Jukes nor *the Dukes; they* are but results. The cause is, first, false *teachings as to the* natural relations of man and woman; which

false teachings have resulted in strange departures from natural order. For society today is not so true to human purpose as birds and brutes are to theirs. They are true to instinct; and health and gladsome vitality is the result. But we are not brutes; so instinct is not for us a reliable guide. Knowledge, wisdom, is the empress of man's soul; and man is man in virtue of his loyalty to the commands of this empress. The cause of crime is not even the self-subjection of Jukes and Dukes to the control of something less reliable than animal instinct. The cause of crime is the more utterly ruinous legal subjection of womanhood to these Jukes and Dukes! This is the source of crime and all our woes! For it is probable that if woman were free to be her best self the cleansing torrent of woman's natural love for children would sweep away conditions injurious to children; such as are the outcome of making merchandise of the holy affections on which family life depends. In view of the fact that a strong torrent force is competent to carry before it any movable obstruction, it is certain that artificial conditions, similar to those which caused the Potomac river to back up into the city of Washington a few years ago, are the cause of this inundation of the land with insanity, disease, pauperism and crime.

You remember years ago the interest of certain business men of the District of Columbia ordained the building of the well-known "Long bridge." Against this masonry the current of the river struck, and formed an eddy into which poured the sewerage of the district, which accumulated into a sea of horror pestilential. Every man knew this meant death to the people who breathed the malaria engendered; but also they knew the moneyed men of Georgetown would have it so, because that bridge destroyed the harbor at Washington and sent the commerce round to Georgetown where the Georgetown men wanted it. So the bridge stayed. But one winter great snows melted on the mountains of Maryland and Virginia swelling the falls of the Potomac and pouring through the river, till the flats at Washington offered no barrier. Then the long neglected mass of horror there backed up into the city; up and up, beyond the district "South of the avenue," till Pennsylvania avenue was crossed, and the cellars filled with the noxious wave, and those beyond in palatial homes began to reckon their distance above the flood by inches, and to count *on the tons of snow* on the cool mountain tops as upon burdens

of doom approaching anear! Till, one night, the torrent from the heart of the white-capped mountains burst, and rushing cleansingly to its work swept away bridge and barrier and with them the evil congested under their shelter!

O, men and sisters, do you read the parable? Do you translate this fair prophecy? It is that the bridge which carries Jukes and Dukes hilariously over ways into which it shuts up the class of unfortunate women, causing them to become, in spite of the cleansing torrents of their mother-nature, a menace to public welfare—is a bridge which must go! The Queens of Home have said it the land throughout, and like a torrent from their own white heights, are coming to cleanse away that *Entrenchment of Evil;* which Entrenchment, Law-guarded, is the father of criminals!

Oh, thrust back the words of the moral maniacs who tell you it is for the good of national revenue and for the purity of our homes that this bridge should continue to stand for the protection of a diseased, idiot and pauper-creating traffic!

Give women legal freedom to be their best selves, and then you can properly hold them responsible for being good mothers of good and healthy children. Save woman by giving her a citizen's right to be her best self with the law to back her, instead of to entrap her, and man is saved; and the time is near when the name of "Margaret, Mother of Criminals," will make way for the name of "Mary, the Mother of a Christ-like humanity."

What the world wants is a higher endowment of the race at birth, and this, woman, when she is long enough enfranchised, will give it.

Then sons will be born who will *love* to live according to the law of liberty which is the opposite of license, and there will be a new evolution of moral and spiritual power which will result in temperance, purity, peace and happiness for family and nation."

And then from—who can tell what budget of old papers, there came to the surface, a quite forgotten report of

THE BUSINESS WOMEN'S EXHIBITION.

[Boston *Transcript*, October 4, 1892.]

To the Editor of the Transcript: A word may be in place *in these columns concerning* the nature of the exhibition to be

presented this season at "Woman's Headquarters" in the Mechanics' Building during the next two months.

At an early stage in the preparation for this eighteenth exhibition of the Massachusetts Charitable Mechanics' Association, the gentlemen of the committee at first proposed that the exhibits of business women in all departments should be entered under the same conditions as those under which business men entered theirs.

At its first announcement this decision was hailed with satisfaction by many concerned. But there were women present who had defined views regarding the sociological question—"As women, in increasing numbers, enter the fields of mental, moral and physical work once occupied entirely by men, will they bring with them anything better than an additional bulk of competitors, all set to do man's work in man's way?" and such women had answered the question, with the words, "Yes, women will bring into all lines of work much else that is advantageous. But this cannot be proven until she is left to do her work in that freedom in which alone she can give outward expression to her inward ideals."

So when it was known that the chairman of the committee on work at "woman's headquarters" perceived that the proposition to enter the exhibits of business women under the same conditions as business men entered theirs would, at this stage, tend toward a further incrustation of woman and her work in man's way of doing man's work, the effort was made to secure a space apart from the other workers in which to show the distinctive plane on which every kind of woman's work was done.

For the last two years woman's work had had a distinctive showing in the Mechanics' exhibition; and the chairman of the committee on woman's work desired that before it should be massed with the whole exhibit, a certain plan should be carried out. Because she believed that if separate space were granted it would be shown that the real differentiation between the work of woman's head, heart and hand and man's methods of the past, was of such a sort that the introduction of woman's work would add to the ordinary toils of men a spice of beauty and of intellectual afflatus. And that the addition of this element was the thing which would make the work of the future to be to the workers what it is said to have *been in the Golden* Age—an age when men and women worked

together with one another and with Nature's laws, instead of pulling against one another and against Nature's harmonizing laws.

It is hoped the result of the peculiar exhibit of woman's works at "woman's headquarters" will emphasize the fact that woman will bring to the field a great deal else than a mere additional bulk of "man's work done in man's way." For, as women not a few are telling the world, "Work is worship," and worship, to be satisfactory in this age must be full of that best of delights which is found in achievement for the good of self and others.

It seems on the way to be proved, during the next month here that the song of the worker as woman is to sing it, will be set at a pitch, the key-note of which was given 1900 years ago by the man of Galilee who, in self-blessedness exclaimed, "My Father worketh hitherto; and I work."

A delight in work is natural to all natural things, as each works on toward those self-unfoldments which come but through continual activities put forth for the good of self and others.

As the chairman of the committee has wittily said, "So quick were the gentlemen of the board to recognize the plane of woman's work, that they accorded the desired space for this exhibition, with the words, "Ladies, the upper balcony is yours. There is no room for *you* below." So, charmingly satisfied with being assigned to the utmost heights which the place affords, Mrs. Ellen A. Richardson has utilized these advantages (?) with incomparable ingenuity; and there at this altitude has (as results will show) the co-operation of hundreds of individuals in her prompt and effective utilization of what-now-is, while awaiting the growth of what-may-be in time to come.

Not the clatter of machinery, but the utterance of truths (which man-made mechanical contrivances have given women of today the *time* to evolve and formulate in their own minds) will fill the hour, up there on the heights, from eleven o'clock each day between Oct. 5 and Dec. 6, as women in the realm so fittingly assigned them, will there bring in to the field of industries, something more than mere addition to the bulk of man's work already well done in man's way.

Mrs. Eveleen Laura Mason.

Brookline.

And all this, was so truly done,—during those 30 noon hours, that the addresses on The Blessedness and Health of Scientific-Home-Making and Nation-Building were energized with such an upgathering and glorifying of "the best," which each of these learned Speakers had brought to our shores (or hoped should yet be brought)—that the Research, then entered upon, became a forerunner of work, afterwards in vogue at "Green Acre Inn," on the Piscataqua River, Maine. Resulting, as educational work; based on the simple outspoken facts of The *Nature* of Divine Life, always *will* result: That is in the Public (as well as Individual) acquisition of those permanent Benefits, which come from the Mental, Moral and physical Health, which makes for wealth, Present and Eternal.

But, as is often the case, very soon, a jealousy of Individual-in-dependence (or dependence on *In*-dwelling *In*telligence) fetched about subjugating conditions. Then soon there set-in a deluge in chicane: and training was given in "diplomacy" and "double-dealing": as opposition parties warded off (and yet each sought for) The Union of Church and State! One lot, seeking to dominate all, under the Crudities of Calvinism: another, working for the dominance of the Church of the British "Benevolent Bull"; and another, for the dominion of The Catholic Cat(echism): Leaving the Arians (if any of the *Real* Arians still remained in Vigor and Virile Intelligence) to hold to outspoken statements of that All-Pervasive, simple science of True Life-Receiving and using by each Individual, and in Individual marital Homes: the simple facts of which are sketched at, in this abbreviated article written twenty-eight years ago;

FROM THE ALPHA.
THE MORAL EDUCATION ORGAN
OF WASHINGTON, D.C.

EDITED BY DR. CAROLINE B. WINSLOW,
IN THE INTERESTS OF A DIVINER PARENTITY.

My Dear Alpha! It is evident that in this year 1879 you are emphasizing an era in the history of moral power not unlike that emphasized in the year 1769, by Watt, in the history of steam-power. You remember it was then he discovered the means of saving to the engine "*three-fourths waste*" of the steam generated, and of making it *all* available as motor-power.

Ever since the time of HERO, who invented the aeolopile, 130 years before the birth of Jesus of Judea, brains, lives, and millions of money, have been expended on the solution of the problem "how best to use the mighty force of steam?" So, when Watt learned that three-fourths of the power hitherto wasted, might be saved as additional force to bring about the mighty results with which steam has blessed the civilization of the nineteenth century, the world recognized him as wonderful, mighty—and the revealer of deep and secret things.

In reading the history of blunders and gropings in the effort to direct steam-power to the fulfilment of the needs of advancing civilization, we see an analogy to the world's blunders in the use of the vital force.

It seems safe to say that through all the ages three-quarters of the vital force of individuals have been lost to the world through ignorance and abuse of the laws of the mechanism (physical, mental and moral,) of that engine yet to be generally perfected—Divine Humanity!

Shall, then, those keep silent who have "open vision" and who can see the meaning of the inauguration of this new era in the history of the application of vital force to the uses of a higher civilization? Impossible! If Watt were a benefactor of his race in helping toward the perfection of the use of steam-power, what shall we say of the Good Women who have inaugurated this era in the history of moral power?

Watt's great invention was his condenser which retained three-fourths of the steam generated which had hitherto been thrown off as waste force. A little reflection shows that in the scientific use and economy of steam-power we are a hundred years in advance of the points attained in the knowledge and practice of the use and direction of that vital force whose loss not all the caloric of the universe, nor the floods of the sea can re-supply. And I am prepared to think that nothing less than the new understanding of and obedience to the science of life (which teaching us of our own mechanism, physical, mental and moral, and bringing the whole man into harmony with the gracious laws of triune nature) will ever bring society into a creation whose perfection is comparable with the steam-engine of to-day.

It was one thing to know that steam is a mighty propelling *power;* it is quite another thing to know how at will to bring *its condensed force* to bear on mechanism for any given pur-

pose. And when each shall have learned to treasure personal vitality for his elected purpose in life, and then shall be able to bring the whole force of a healthful and perfected maturity, to bear upon the *chosen Purpose*, results will be accomplished for the world with which the puny successes of the debilitated humanity of present time will illy compare.

If you can show the world, dear ALPHA, that vitality can be wasted only at the expense of the fecundating principle of intellectual and spiritual life, there will arise hundreds of souls whose longing for the loftiest things of culture and of service to humanity, will impel them to conserve their energy for the purpose which each individual is fitted to accomplish in aid of the establishment and reign of a Coming Race.

Fast speed these glad tidings of good for the twentieth century!

[Thus closes this little Volume of 1907.]

"Down whose steps
I saw The Splendors in such multitudes
Descending, every light in heaven, methought,
was shed thence."

Canto XXI, lines 28–31